

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ITS HISTORY.—CONTINUED.

STATEHOOD.

Having quieted the public conscience by such profuse promises, the Mormons then began to apply for Statehood for Utah. The evident purpose of this action was to get out from under the jurisdiction of the United States Courts and have the privilege of making their own laws and choosing their own judges and jurors.

On Dec. 12, 1893, Mr. J. L. Rawlins, now United States Senator from Utah, then delegate to Congress from the Territory of Utah, pledged on the floor of the house of representatives, on behalf of the leaders of the Mormon church, that if Utah should be admitted to the Union as a State, polygamy would be forever abolished by the people of that State.

In view of all these solemn pledges, and as both political parties wished to conciliate the Mormons and secure their votes—because they are accustomed to vote solidly, one way or the other—Congress, on July 16, 1894, passed the Enabling Act, granting Statehood to Utah. But to be on the safe side, it accompanied the grant with the following provision, as a condition precedent to admission:

"And said [Constitutional] Convention shall provide by ordinance irrevocable without the consent of the United States and the people of said State—First, That perfect toleration of religious sentiment be secured and that no inhabitant of

Statutes of Utah, 1898, p. 900, Section 4209.)

The Mormons accepted these conditions. Of course they did. They would have accepted any conditions to get Statehood. What did they care for conditions when such a big prize was at stake? Conditions, pledges, promises, are made only to be broken anyhow—by Mormons.

Brigham Young had said in a sermon delivered in the Salt Lake Tabernacle, July 12, 1875:

"Do not be discouraged by your repeated failures to get into the Union as a State. We shall succeed, we shall pull the wool over the eyes of the American people and make them swallow Mormonism, polygamy and all."

"We shall drop the old issue between the Mormons and the Liberals in Utah, ally ourselves with the two great national parties, dividing ourselves about equally—as to fall in with the one in power. We don't know and we don't care about the issues. We must be at peace with them in order to get into the Union. After that we can snap our fingers in their faces, restore the good old times when we dwelt undisturbed in these valleys of the mountains, and cast out devils as we used to do."

But Statehood was granted. The Mormons at last received their coveted prize. They were removed from under the jurisdiction of the United States Government and were given the privilege to make their own laws, with all the powers of a sovereign State. What followed? They at once proceeded to teach polygamy all over the State and to resume their polygamous practices, "snapped their fingers" defiantly in the face of Congress and said: "Now, what are you going to do about it?" Brigham Young's prophecy became his-

The Northwestern Christian Advocate said recently on private information from Salt Lake City:

Last week Heber J. Grant, one of the twelve apostles of the Mormon church, pleaded guilty in open court to the charge of unlawful cohabitation, that is, living in polygamy, and paid a fine of \$100. A few weeks ago Angus M. Cannon, president of the Salt Lake stake, a high position in the Mormon church, pleaded guilty to a similar charge and paid his fine of \$100. On Sunday, September 3d, George Q. Cannon, the premier of Mormonism, one of the presidency of the whole church, defended the practice of polygamy in a large meeting at Mount Pleasant. Polygamy was preached in the Mormon tabernacle here yesterday.

For the Alabama Baptist.

B. Y. U. OF AUBURN.

Nov. 19, 3:30 p. m. Topic for discussion—Home Missions.

Pres. J. M. Little presided. The minutes were read by the secretary, Miss Annie Heard. The subject was divided into three parts: Alabama; other Southern States; Cuba.

Bro. Cloud told of the destitution of many parts of our state, and of its educational and religious status. Statistics of churches and Sunday Schools were read.

Mr. Jesse W. Boyd read an account of the Home Board's work in the South, in the cities, in destitute country places, in the mountain region, and the frontier.

Miss Idaline Bell read a paper on Cuba and its needs. She told how our brethren there are striving to build up the waste places and to raise a people crushed bodily and spiritually by war and misrule.

Miss Annie Heard read a verse adapted from Chas. Kingsley:

"Be kind, be true, and let who will be clever;
Do noble things, nor dream them all day long,
And so make life, and death, and the vast forever
One grand, sweet song."

A lady asked what we should do to help. Shall we send a nice Christmas box to a frontier missionary? A meeting for this purpose was appointed for next Saturday at Mrs. Boyd's residence. Song and adjournment.

For the Alabama Baptist.

From Bro. Lee—Indian Territory.

Dear Baptist: The reports of the Baptist Convention have just reached me. Thank God for all his goodness to us. The reports of the great convention make me homesick for Alabama and my labor for the Lord. I am perplexed as to the Lord's will concerning my work, since he has stopped my endeavor to be a foreign missionary, at least for sometime to come. But I thank him for his goodness even in affliction, because now I have good hope of being thoroughly well again in a year or two. But for the present I am delayed indefinitely as to going to Brazil, but the doctors say I may begin preaching now. So if the Lord wills I should rejoice to return to Alabama at least by spring.

As to this Territory, it is not the wild and savage country it is usually thought to be. The condition of society is indeed unsettled, and the people and churches are badly behind in almost everything, but as to preachers and churches, there are a great many of them; but so far I have been impressed that pugnacity prevails over spirituality. They fight Campbellites and one another. I have met only one missionary of the Home Board. I hope the board will improve its work in the Territory, as there are great opportunities and possibilities here. How we need here strong, educated, devout men for leaders! The harvest is truly great. Fraternally,

W. W. LEE.

Erin Springs, I. T., Nov. 21.

For the Alabama Baptist.

Virginia Dots.

The General Association of Virginia has just closed. It was my first appearance as a delegate to that body, because I left the state just after finishing my college course. The meeting was a great joy to me, especially in the renewal of precious acquaintances. I was the guest of Rev. and Mrs. J. R. Harrison, who lavished upon me and Mrs. T. and other guests, a generous hospitality. Bro. Harrison has been in the ministry over forty years; he has labored much in the evangelistic work, and has witnessed twenty thousand professions of faith under his ministry. My father assisted in his ordination; he has known me from boyhood, and our fellowship was very sweet. He is now pastor of a young church in the city that is planning to build a new house of worship to be called the Jeter-Witt Memorial, perpetuating the names of two of Virginia's noblest ministers. Such a memorial is far better than a useless shaft. Bro. Willis and those who assisted him did well in putting that Cleveland Memorial Window in the church at Gadsden. Blessings on the names of the veterans!

Our assembly was considerably larger than the Alabama Convention; but so far as I could discern, size was the only respect in which the Alabama convention was surpassed. Dr. Cooper, of Richmond, preached the Convention sermon, and many said it was one of the doctor's best. After the manner of Alabama, a layman, Judge Barksdale, of Halifax, was chosen president, and he made a dignified and efficient officer. Dr. Rowland, of the American Baptist Publication Society, made a great speech on colportage work. Dr. Frost, so well known in Alabama, made a fine presentation of the work and claims

We are well and happy, but we do not forget our friends in Alabama, especially in Mobile. God bless them! Cox, of St. Francis Street, is all right. He was not my candidate (I had none), but I think he was the Lord's; and I am sure that not only the St. Francis Street people, who usually know a good thing when they see it, but Alabama Baptists generally, who are not lacking in discernment, will soon know and appreciate Cox, of Mobile.

J. J. TAYLOR.

Norfolk, Va.

For the Alabama Baptist.

The Dispensary Discussion.

I have become very much interested in the discussion of the dispensary question in the recent issues of the ALABAMA BAPTIST. It is certainly one that touches the vital interests of our state.

It is not my purpose in writing to enter the lists with those who have clashed swords, for I believe those brethren are able to take care of themselves.

But I would suggest that in the discussion of this, as well as every other important question, we verify our scriptural quotations. Misapplied Scripture may be worse than no Scripture. We may take scriptural texts apart from the connection and prove almost anything under the sun, but those from whom we differ may not accept our proof.

In our honored Secretary's latest article in reply to Dr. Campbell he says, "I was asked time and again, as a Christian minister, if it was wrong for a Christian to take the place of 'dispenser' if offered to him. My friendship for the new law inclined me to answer in the negative; but when I reflected over it I could not in good conscience rest there. These Scriptures came to my mind: 'Touch not; taste not; handle not, which all are to perish with the using.'"

Bro. Thompson is in charge of the using."

Now, I aver that this passage is wide of the mark. It does not touch the subject involved in the remotest degree.

With all deference to Bro. Crumpton, he has been caught nodding, for when such passage came into his mind, had he noted the connection, he evidently would not have quoted it to sustain his position. There are many passages which might be used legitimately against the use or the abuse of intoxicating drink, but this one is by no means one of them. Paul was telling the Colossians of the great blessings in Christ under the new dispensation, and warning them against those who would "spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world [i. e. elementary lessons of the world, such as legal ordinances] and not after Christ." "Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not; which all are to perish with the using;) after the commandments and doctrines of men?" So Paul gives as an example of the "ordinances" or "superstitious prohibitions" in regard to meat and drink offered to idols such ordinances as "Touch not, taste not, handle not;" then he adds that these things perish with the using—meaning thereby that they cannot really and permanently defile a man. Paul's purpose was to impress this thought: Turn away from these man-made and man imposed ordinances, and "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

I have called attention to the passage in question as Bro. Crumpton is not the only one who has misapplied it, but it is a mistake often made.

Brethren, in the discussion of the dispensary especially, verify your quotations. T. M. CALLAWAY.

Talladega.

Some graves are more potent to persuade men than many pulpits.

said State shall ever be molested in person or property on account of his or her mode of religious worship. Provided, That polygamous or plural marriages are forever prohibited."

The Constitutional Convention of Utah, in accordance with this condition, incorporated into the Constitution a clause forever prohibiting the practice of polygamy within the bounds of that State. The following is the clause:

"The following ordinance shall be irrevocable without the consent of the United States and the people of this State. First—Perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship; but polygamous or plural marriages are forever prohibited."

This, as is seen, is almost an exact copy of the clause on the subject of polygamy in the Enabling Act, showing how thoroughly the people of Utah, of whom about five-sixths are Mormons, agreed to accept its provisions.

Mr. B. H. Roberts, the Congressman-elect from Utah, was a prominent member of the Constitutional Convention which adopted this clause.

The same Constitutional Convention provided that all laws of the Territory in force at the time the Constitution was adopted should remain in force until they expired by their own limitation or were altered or repealed by the legislature. Among those laws is the one against "unlawful cohabitation" found in Section 3 of the Edmunds law already quoted. The legislature of Utah incorporated this law into the penal code of the State.

It reads as follows:

If any male person cohabits with more than one woman he shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than \$300, or by imprisonment in the county jail for not more than six months, or by both said punishments, in the discretion of the court. (Revised

history for one time. The "good old times" were restored. Missionaries from all over Utah testified that old conditions were being revived and that the Mormon leaders were violating their pledges.

When attention was called to this condition of things, the Deseret News, of Salt Lake City, the official organ of the Mormon Church, gave lengthy editorial space to a defense of such lawless course, claiming that there was at the time of admission "a tacit understanding, not to say contract, that the dead strife [prosecuting for polygamy] should be buried; family obligations [meaning polygamous marriages] already entered into and maintained for years should not be disrupted." Upon the same subject Mr. B. H. Roberts said: "Technically a law [against cohabitation with plural wives] crept into our statute books. . . . The law has not been executed, and, like some of the blue laws of Connecticut, which exist on the statute books under similar circumstances, it has not been enforced." (See Salt Lake Herald, Nov. 6, 1898.) All this is, of course, in effect admitting that both the pretended Constitutional and the legal prohibition of polygamy were a mere farce to deceive the nation and secure statehood for Utah—or, to use Brigham Young's elegant phrases, the purpose of their adoption was simply to "pull the wool over the eyes of the American people and make them swallow Mormonism, polygamy and all."

During the campaign which resulted in the election of Mr. Roberts, polygamy was the most prominent issue raised against him; and this issue was made very clear.

Two of the "Apostles" themselves took new wives. They were arrested and tried. But the judge, the prosecuting attorney and the jury were all Mormons. What could be done? Only a nominal fine of \$100 was imposed. What difference does a little matter of \$100 make to men worth millions? Unlawful cohabitation exists openly all over Utah.

The Origin and Perpetuity of the Tithing System.

[Paper read by J. R. Lamb at Fifth Sunday meeting at Scottsboro, in October, and published by request of the meeting.]

1. Definition of the term, Tithe, as it occurs in Matt. 23:23, Luke 11:42, etc. The Greek word "apodocatoute" signifies to give, or pay tithes. Christ said, "Ye pay tithes this ye ought to have done." Since our Lord has said, "Ye ought to pay tithes," it is of grave importance to us to clearly understand the thing which is thus required of us. The term Tithe means the tenth of anything. In a Bible sense it means "The tenth part of the increase annually arising from the profits of land and stock allotted to the clergy for their support. Tithes are *personal, predial, or mixed*: personal, when accruing from labor, art, trade and navigation; predial, when issuing from the earth, as hay, wood, and fruit; and mixed, when accruing from beasts which are fed from the ground."—*Blackstone, Webster.*

This definition, as rendered by Mr. Blackstone, the greatest expositor of civil law that any age has ever produced, and rendered in a sense of law to stand as a correct definition of the term in the highest courts of earth, is also confirmed by the world's greatest Lexicographer, Noah Webster. These learned gentlemen got this definition from the Holy Scriptures. The following Scriptures clearly define the term tithe to mean one-tenth:

"And blessed be the most high God, which hath delivered thine enemies into thine hand. And he [Abraham] gave him [Melchisedec] tithes of all." Gen. 14:20.

"To whom [Melchisedec] also Abraham gave a tenth part of all." Heb. 7:2.

There can be no doubt that the word tithe, as it occurs in the Scriptures, always means one-tenth of the substance mentioned.

2. Origin of the Tithing System. The prevalent idea that the tithing system of supporting the cause of righteousness originated in the giving of the law regulating the support of the Levitical priesthood, and that it was discontinued by the abolishment of that law, is a great mistake. Abraham, as he returned from his battle with the great

first behold Abel in the midst of his flock. He looks around upon the merry lambs as they leap and skip in innocent glee across the green pastures which God had so bountifully prepared. He contemplates the increase of his flock. We, by imagination, behold him standing in the shade of the trees. The hills and valleys ring with the music of birds.

The sun sends down his waves of light and gentle heat that kiss the fields and hills into scenes of glory, and cover the plains with fruit and flowers. Abel realizes the goodness of God in all he beholds. His heart is awed into gratitude and love. And as the sun goes down, while his mellow gold is fading on the hills, and deep shadows are falling from the west, by faith he offers a lamb from his flock to the Lord. Abel by this simple sacrifice has been speaking to the world of mankind from that hour to this of faith in God, and the duty of man to give to the support of the cause of religion. Heb. 11:4.

We next behold the good old Abraham. He has just returned from the battles of Dan and of Habbah. The smiles of victory wreath his brow. The glad multitude rejoice all around. The high priest of God pronounces a blessing upon the victor and gives him bread and wine. And while Melchisedec, elated with Abraham's victory, glorifies the name of God, the faithful Abraham, moved with gratitude, paid to the priest in the name of God, "tithes of all." Gen. 14:13-20.

Next, we observe the wary Jacob. His father has started him on his journey to Padan-aram. He has just been pouring oil upon the rock pillow from which his sleeping eyes have seen the gorgeous vision of the ladder; the glory of which is yet reflecting the chambers of his brain. He contemplates the goodness and gracious promises of God, and at the "gate of heaven" he vows to give his God one tenth of all his gain. Gen. 28:7-22.

What caused these saints of old to thus make sacrifice of their increase of wealth to the Lord? Was it not the whisperings of God in love to the soul? Most assuredly it was. "By faith" Abel had laid the pattern of sacrifice for all generations to come. By the "love of

For the Alabama Baptist. Two Views of Missions.

BY J. W. M'COLLUM.

90 DAMIYO MECHI, FUKUOKA, JAPAN.

Among those who are more or less missionary in sentiment or practice, there are varied opinions with reference to the importance, necessity and work of missions. Making allowance for the varied opinions, and classifying according to broad and general distinctions, we have the two views, Romantic and Realistic.

It may seem absurd to some to write of a romantic view of so stupendous a work as the preaching of the gospel throughout the world. Surely the conversion of the nations is too sublime to be called romantic!

Yet it is true that a great many of those who think of missions at all, conceive a condition highly colored and closely allied to the romantic. The missionary, be he ever so prosaic, is conceived of as one who dwells constantly amid scenes of such mighty spiritual power as to remove him far from the realm of the actual man of flesh and blood. The people to whom he ministers are conceived of as poor, deluded, degraded, wretched creatures, who wait with outstretched hands and pleading voices for the coming of the bearer of the Bread of Life. Once they hear the glad news of Jesus and his love, they throng his pathway, besiege his home, and with one accord welcome, with shouts of joy, the messenger of the God of Hosts.

Nay, more, that churches fully equipped and thoroughly trained spring up like magic, and obey with reverence the instruction of their pastors, speeding by their activity the subjugation of the world to Christ.

This in broadest outline is the Romantic view. There is just a sufficient trace of truth in it to make it hurtful. Contrast the above with the Real.

Granting that the missionary is, in the fullest sense, a man of God—he ought to be—he is nevertheless very human. He gets hungry and must eat, or he will starve. He must wear clothing just as other mortals. The daily duties are according to some, an invariable routine as that of the thought that "it's all for God" to ennoble, would become drudgery. No magic other than hard work will enable him to master a foreign language. He toils—yes, that is the word, toils—morning, noon and night, to fit himself from day to day for his life-long task, praying that by God's grace he may lead a soul to Christ.

The people to whom he goes as a messenger of God fail to appreciate the high motives which actuate him. However deluded, degraded and wretched they may be, they scorn the message which he brings and despise the messenger. Like his Lord, the missionary is despised and rejected of men. The pride of ancestry, ignorance and superstitions of the people blind them to spiritual truths. Jesus Christ and Him crucified is to them foolishness. Truth and righteousness are no more welcome to the sin-steeped heathen than to the unconverted elsewhere. Salvation from sin is the last thing they want.

Once more. Men who are converted from among the heathen are not different from any other converted men. A perusal of Paul's letters to the churches of the first century reveals some very sad conditions. Men are men the world around. The devil continues his efforts to deceive the very elect themselves. Neither by magic nor by miracle, but just step by step do the converted heathen progress toward the measure of the stature of the fulness of Christ.

Then remember:

1. Mission work is not romance; it is drudgery for the Lord.
2. Mission work is a stupendous reality, requiring the best of every one.
3. It is your work. By intelligent interest and participation therein realize it as yours.
4. Pray for the missionary; the native evangelist; the native Christians.

A small church full of piety has more power than a large one full of pride.

Benevolence is the cream of the milk of human kindness.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, 1705 Twelfth Avenue, S. Birmingham; Mrs. B. D. Gray, Vice-President, Birmingham; Mrs. H. L. Mellen, Vice-President Ex. Com., Livingston; Mrs. T. A. Hamilton, Leader Young People's Mission Work, Birmingham; Mrs. Florence Harris, Leader Babies' Branch, 301 Sayre St., Montgomery; Mrs. Geo. M. Morrow, Treasurer, 1711 Eighth Ave., Birmingham; Mrs. D. M. Malone, Secretary, East Lake.

The Woman's Missionary Union of the Baptist State Convention.

FIRST DAY.

The seventh annual meeting of the Woman's Missionary Union was held in the Presbyterian church at Gadsden on the morning of Nov. 8th, 1899, and was called to order by the president, Mrs. L. F. Stratton.

Devotional exercises were conducted by Mrs. O. M. Reynolds of Anniston. Scripture read, 103d Psalm. Prayer by Mrs. H. L. Mellen.

A most beautiful address of welcome was given by Mrs. Geo. S. Vann.

The president prefaced her address by responding to the cordial welcome.

Reports from the secretary, treasurer and leader of Sunbeam Bands were read and adopted.

Dr. J. M. Frost spoke on the work of the Sunday School Board, and answered many questions propounded by the ladies.

Dr. F. H. Kerfoot, the newly elected Corresponding Secretary of the Home Mission Board, was introduced to the Union, and his earnestness made a deep impression on his hearers.

Reports were rendered by the vice-presidents of Bigbee, Calhoun, Etowah, Bessemer, Birmingham, Cahaba, Eufaula, East Liberty and Selma associations.

Mrs. L. Lamar, of Selma, made an interesting talk on Sunbeam work.

A discussion was opened by Mrs. Mellen as to the best method to be employed by societies in reporting to the Central Committee.

Mrs. W. R. Ivey, of Bessemer, made a motion that all reports be sent quarterly to the vice-presidents of the various associations, and they forward them to the treasurer, Mrs. G. M. Morrow, 1711 Eighth avenue, Birmingham. Motion carried.

A collection of \$4.20 was taken, which was given to the local society to be used by them as they deem best.

After a song Mrs. Stratton dismissed with prayer.

[Second day's proceedings were not sent. That and the address of welcome will be printed next week.—ED.]

Letters from the Sunbeams.

My Dear Sunbeams: You will see by the letters in our column this month that the Bands are going to work right away on Miss Kelly's cards.

How I wish I could have met some of the leaders and more of the Sunbeams at the Convention! I did enjoy so much seeing our workers there, and as I write their names now, or see them in their letters, their faces rise up before me, and I feel my heart glow with love for them and for the work. Look for your report in the Minutes of the Convention and write me if you like it, or if you will not try to make it better another year.

I am ever your friend,
MRS. T. A. HAMILTON.

ANNISTON.—*Dear Mrs. Hamilton:* Please send me by mail for the Glen Addie Sunbeams eight of the cards with Miss Willie Kelly's picture for "The Pin and Penny party."

Quite a number of the Sunbeams want a card; I do hope that we may be successful and raise a nice sum, or the amount that each card calls for.

We will try to send some money for missions outside of that raised by the Pin and Penny party.

Yours sincerely,
MRS. J. BAXTER ALLEN.

I wish you all success with the cards, and hope the children will enjoy filling them.

BESSEMER.—*Dear Mrs. Hamilton:* Please send us three dozen "Pin and Penny cards." If you can spare more I think we can use them. Truly glad to know you are well again. Sorry I cannot be present at the Convention this year. We will need your ladies to help us

in the woman's work of our new association. Good-bye.

Yours, MRS. W. R. IVEY.
Your application for the cards was the first received. I send them to the Bessemer Sunbeams gladly, whose motto seems to be, "Who gives quickly gives twice."

TALLADEGA.—*Dear Mrs. Hamilton:* Last Sunday we organized a Sunbeam society in the First Baptist church here. As we are anxious to help raise Miss Kelly's salary, you will greatly oblige us by sending nineteen of the cards with Miss Kelly's picture on them as soon as possible.

BESSIE MAY BURNS, Sec.
What an ambitious Band your's must be! Hope you have received the cards ere this, and will enjoy filling them. You must write me all about your Sunbeams.

LINDEN.—*Dear Mrs. Hamilton:* Would be glad to have one of Miss Kelly's cards. I suppose it will explain itself. We have one or two little plans on hand for raising an offering for the Orphanage. We have several small children and think 'twould be well for us to have some of the cards for Baby Bands.

We used the program for Missionary Day, and the children did so well. Collection something over six dollars, I believe.

Yours, WILLIE WALSTON.

I wish our Sunbeams would be careful to report their work to the Central Committee. You did splendidly, and I would love to have had your report for the Convention.

My Dear Madam: Miss Iney McGaugh, of Colliere, in compliance with your wishes has organized the children into a Sunbeam Society.

She it was who informed me that you would kindly supply us with monthly programs. We have used the one you sent for October, and now we are in need of some beginning November till Spring. I am leader of the Band, and would be glad of the help which you may be able to give me in any way.

Please send the programs as soon as possible and oblige,

PAULA DUNKLIN.

I hope you will like the program for November; and will fill the card I send, and write for others.

ANNISTON.—*Dear Mrs. Hamilton:* I have received the package of Sunbeam Literature you sent us last week—many thanks. I will try and see what we can give for Miss Kelly's support at our next collection; and will find your leaflets helpful. Yours sincerely,
MRS. R. L. McCALLEY.

Dear Mrs. Hamilton: Please send me one of Miss Willie Kelly's photograph cards.

Our little band is quite young. We re-organized only a month ago. The children are taking an interest in their work. We have enrolled 43 members; new members come in each Sunday.

I should like very much to have you advise me as to how I should manage the Society. Please pray for me that I may lead the children into Christian paths.

I am trying to be of some help to our Savior, and so let me beg to remain your sincere friend,

BIRDIE ETHRIDGE,
Pres. of Avondale Sunbeams.

What a dear little Sunbeam Leader you must be! Suppose I come to see you in your Society—would you let me in? I have had some delightful times in days gone by with the Avondale saints, old and young, big and little. Let me come again, please.

EUTAW.—*My Dear Mrs. Hamilton:* We reached home safely Saturday night, and what a delightful time we had! One of my greatest pleasures was meeting my leader, and am sure I am ready to work more than I ever have. We had a splendid meeting Sunday afternoon, the children were delighted over the little card and nearly filled it, will do so in a few days. Please send me ten as soon as possible, as the children are ready and willing now to work. I am thinking of having Thanksgiving services with the children; have written to Mr. Dawson to come and help us out, and do hope he will come. Hoping to receive cards at an early date, I am yours in the work,
HALLIE APSEY.

It was a pure delight to meet you in the convention, dearie. I send the cards by this mail.

kings, bearing the rich trophies of a most brilliant victory, met the great high priest of God, Melchisedec, and as "father of all the faithful" paid tithes of his acquired wealth to Melchisedec, who was the representative and type of Christ. This he did in about the year B. C. 1913. (Gen. 14:20; Heb. 7:2.) And Jacob vowed to give one-tenth of his increase to the Lord, B. C. about 1760. (Gen. 28:22.) The law of Moses demanding tithes for the support of the ancient priests, etc., was issued B. C. 1491. Thus we see that at least four hundred years before Moses' law was given, the ancient saints expressed their love and gratitude to God for his care and blessings by consecrating, or, rather, sacrificing one-tenth of their gain to his service. Then it is certain that the tithing system, though incorporated into Moses' law, was in use centuries before Moses was born. Hence that system did not have its origin in Moses' law, and was not discontinued by the abolishment of that law.

3. True Basis of the Tithing System.

The tithing system has as its true basis the principles of Faith, Justice, Mercy, and the Love of God. Christ's own words prove this beyond the shadow of a doubt. In Matt. 23:23, Luke 11:42, we have these words: "Ye pay tithes of mint, anise, and cummin, but ye pass over the weightier matters of the law, faith, judgment, mercy, and the love of God. These ought ye to have done, and not to leave the other undone."

The giving of our means, or the paying of tithes to carry out the purpose of God, and to glorify his name on the earth, arises from a divine intuition which characterized the ancient saints. Abraham and Jacob paid tithes for purposes of God's glory before any written law, so far as we know, had demanded it of them. Their tithing grew out of a deeply felt sense of their obligation to God for his favor toward them.

Let us notice briefly, the circumstances under which we get the first notices of the patriarchs sacrificing a part of their wealth to God. We

God Abraham denominated the per cent. of our yearly income that according to the "law" of "judgment" or justice should be rendered unto God by paying one tenth. And upon principles of "mercy" and charity he paid his tithes to God's faithful priest who waited at the altar of God for his glory and the people's good. No wonder that Christ so severely rebuked the ungodly Pharisees for their lack of the holy principles of faith, justice, mercy and the love of God, while they pretended to exhibit these very principles by the paying of their tithes. The paying of tithes was ordained of God as a great means of expressing and exhibiting to the world these very principles. To pay tithes without these essential principles in the soul is sheer hypocrisy. To refuse to make a sacrifice of our means for the cause of Christ is to deny these principles altogether. To be moved by these heavenly principles of faith, justice, mercy and the love of God to "render unto God the things which are God's" by the paying of our tithes, is to prove by our works that we love God and his cause more than the things of this world.

(Concluded next week.)

Baptist history has been marked by many instances of the independent adoption of Baptist views by those who never knew that there was such a denomination in existence. The latest instance of this, as we have already noted, is that a group of seventeen churches in Southeast Africa, whose leader, Rev. Jonas Goduka, was formerly a Wesleyan, but adopted Scriptural views of church membership, and by his missionary labors gathered a large number of followers and formed these seventeen churches. They adopted the name of "African Native Church." Recently Rev. Charles S. Morris, of Massachusetts, in visiting them for the first time, called their attention to the fact that there was a large body of colored people in America holding the same views. He baptized twenty-eight of the leaders, and it is now proposed that this whole group of churches shall adopt the name of "African Baptist Church."

How Can We Maintain a Revival Spirit in Our Churches?

Paper read by Rev. T. S. Sanford at the Fifth Sunday meeting of the Alabama Association, in October. Published by request of the meeting.

In looking back we shall find that there have been seasons of special absorbing religious interest, which by common consent are now called revivals of religion, and they have a history. When did this history begin? How far back does it date? These are important questions; but before I proceed let me ask, What is a revival of religion? What are some of its phases and true characteristics? When may it be said there is a true revival of religion in any church or part of the world? We answer, a temporary religious excitement, however high it may rise, which does not go down into the hidden man of the heart and stir up the depths of the soul to the earnest inquiry, "What must we do to be saved?" is not a true revival of religion. There may be a whirlwind, and the Lord not be in it. There may be great mental and physical excitement where there are few or no conversions. Nor where only a few persons are about the same time awakened and truly converted by the Spirit of God is there what we understand by a revival, though it is the self-same Spirit that worketh so mightily where hundreds are born again and are seen flying as a cloud and as doves to their windows. As it is not here and there a ripening cluster that makes a vintage, nor a few sheaves that make a harvest, nor a few drops that make a shower, so a few drops of mercy falling on individual souls here and there do not constitute what is usually termed a revival of religion. What is it, then? A genuine revival is the fruit or effect of a supernatural divine influence, which restores the joy of God's salvation to backsliding Christians, startles the dead in trespasses and sins, convinces them of their lost and perishing condition and makes them willing in the day of God's power.

In the church there is a genuine revival when she rises and shakes herself from the dust and puts on her beautiful garments which have been laid aside to her great discomfort and reproach. In a congrega-

tion there is a true revival when impenitent sinners are awakened and converted within a few days or weeks, and "many are added to the Lord of such as shall be saved." In their essential nature and effects all genuine revivals are alike. Since true religion is everywhere the same in essence, so must genuine revivals be in every age and in every part of the world. But there may be great diversities in many respects. They may be frequent, or far between. They may be isolated, here and there one springing up while the wise and foolish virgins all around are slumbering together, or they may simultaneously occur over wide regions that had long been parched by spiritual drought. In like manner, a revival of religion may be more or less powerful, and may continue for a longer or shorter time. It may show the sovereignty of God in having mercy upon whom he will have mercy in a more or less striking manner. He may send the blessing by whom he will send, and may bring scores, or hundreds or thousands into the church, or only a smaller number. One revival originates in a Sabbath school and spreads over a whole congregation; another breaks out suddenly in an academy, a factory; one revival takes in persons of all classes. But wherever and however, it is the same Holy Spirit turning men from darkness to light, and from the power of Satan unto God.

Whether anything like a revival took place when, in the days of Enos, men began to call upon the name of the Lord, we are not informed; but when the flood came the whole world was filled with violence. And so after Noah, when Abraham was called, it seemed as if the apostasy had again become nearly or quite universal. Certain it is that he went out alone as a true worshiper, "not knowing whither he went." There was no organized church in the world, nothing like it, till through his faith in the divine promise one was established in his family; and then Isaac, and Jacob and Joseph, and others of like precious faith, became heirs of the promise. But among their posterity there was rapidly a great

falling away from the worship of the true God. All along there was doubtless a remnant according to the election of grace; but we do not find recorded a general reformation till we come to the last chapter of Joshua. Of those who were twenty years old and upward when they left Egypt, all, save Joshua and Caleb, had perished in the wilderness. But now the time had come when there was to be a great national reformation. Joshua, knowing that he must soon lay down his high commission and die, gathered all the tribes together at Shechem, that he might meet them for the last time and give them his dying charge. It was a solemn and imposing convocation. All the people hastened with alacrity to meet their aged and beloved chief and to hear his parting words. As the chosen captain of the Lord's hosts he had led them on from victory to victory, had divided the promised land among them according to their tribes, and nothing now remained but his final charge and benediction.

When the hour had come, we seem to see him rising in the midst of the vast assembly, every whisper hushed, and every eye fastened upon him as he waived his hand and commenced his address by glancing at the remarkable history of God's dealing with them from the calling of Abraham down through their Egyptian bondage. This done, he proceeded to pronounce the final charge for which he had called them together. And what a charge! "Now, therefore, fear the Lord, and serve him in sincerity and truth, and put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord." The appeal was overwhelming. It melted down the whole of that vast assembly, and they answered as one man, "God forbid that we should forsake the Lord to serve other gods." Joshua, following up the appeal, held them to their promise. "Ye are my witnesses against yourselves, that ye have chosen the Lord, to serve him. And they said, We are witnesses. The Lord our God will we serve, and his voice we will obey. So Joshua made a covenant with the people that day. And the people served the Lord all the days of Joshua."

This was indeed a glorious revival of religion. After that generation passed off the stage there was a great falling away under the Judges down to the time of Samuel, a period of about three hundred years. I do not mean to say that at any period there were no true conversions; there were certainly a great many. The church was kept alive notwithstanding the general apostasy. In the darkest time, when Elijah himself gave up all for lost, and fled, he was assured that there were seven thousand men in Israel who had not bowed the knee to Baal.

My object in this rapid historical sketch from the Old Testament history has been to show that God preserved the church from utter apostasy by special seasons of revivals. Passing to the New Testament we might hurriedly ask, how was it in the day of John the Baptist? Was there anything under his preaching like what are now called revivals? There was. It was more like a national religious awakening than we have found since the days of Joshua, for as Matthew testifies, "Jerusalem and all Judea, and all the region round about Jordan, went out and were baptized in Jordan, confessing their sins."

Time will not permit me to dwell upon the gifts that were marvelously displayed on the day of Pentecost, when three thousand were converted and baptized. This wonderful scene was an earnest of what might be expected under the faithful preaching of the gospel, not, of course, in its visible miraculous features, but in its own healing and saving power upon the hearts of sinners. This we know was followed by a remarkable series of revivals during the apostolic age. Thus in the fourth chapter of Acts we read that when Peter and John preached Jesus many who heard the word believed, and the number of men was about five thousand. In the eighth chapter it is said the disciples scattered by persecution "went everywhere preaching the word." Again, chapter nine: As Peter passed throughout all quarters he came down to the saints at Lydda. There he healed a sick man,

and all that dwelt in Lydda and Saron saw him and turned to the Lord. Again, chapter eleven: They which were scattered abroad upon the persecution. . . . The hand of the Lord was with them, and a great number believed and turned unto the Lord. These were all so many glorious revivals.

How can we maintain a spirit of revival in our churches? "These all continued in one accord in prayer and supplication." Acts 1-14.

The most hallowed, the gladdest day in the history of the church was the first day of Pentecost. The Holy Ghost came down on that day in answer to earnest prayer and persistent entreaty. His coming with power depended quite as much upon the preparedness of the disciples as upon the earnestness and persistency of their supplications. Had they ceased to pray, ceased to expect him; had they been less fervent; had there been envying, jealousy, rivalries, the Holy Ghost would not have come. How can we maintain a spirit of revival? By unwearied prayer. Christ's last charge to his disciples was that they should tarry in Jerusalem until they were endued with power from on high.

Oh, my brethren, when I think of our apathy in this matter, and our unwillingness and neglect of prayer, I wonder not so much at the coldness of our churches as that we obtain so many blessings as we do. The Holy Spirit cannot remain with us because of our unbelief. God grants churches just as much as they really and earnestly desire. If we have not, it is because we ask not, or because we ask amiss.

Brethren, if we want to maintain a revival spirit, each one must come with a settled confident belief that God is waiting to bless; come one and all to the church; come with empty hands and stretch them eagerly and earnestly; come with grand faith. We must be of one mind. There must be perfect harmony in the church,—the rich and poor, learned and ignorant, wise and unwise, bold and timid, sanguine and despondent. There must be no rivalries, no movements of jealousy. Brethren, this is still a condition, an indispensable condition of the Holy Spirit remaining with us. There must be no rivalries, no movements of jealousy. Dis-

united churches cannot have the Holy Spirit remain with them, or have spiritual progress. And this leads me to ask, Is there not more time in secret prayer at the beginning or during the revival than before it commenced? And if so, may not this neglect be one principal reason why the church cannot maintain a spirit of revival? As God waits to be inquired of before he pours out his Spirit, how earnestly ought every church to pray and labor,—yes, to labor as well as to pray—for there is much work to be done as well as much prayer to be offered. No church that is settled down on her lees has any warrant to expect to maintain a spirit of revival. "Go, work today in my vineyard," is the command. Time will not permit me to discuss the important subject, and I will close by giving a recipe how to maintain a spirit of revival in our churches: "If my people which is called by my name shall humble themselves and pray and seek my face and turn from their wicked way, then I will hear and forgive their sins." 2 Chron. 7:14.

For the Alabama Baptist.

The Dispensary.

Brother Campbell's Rejoinder to Brother Crumpton.

Dear Bro. Crumpton: Please accept my thanks for your brotherly reply of the 16th inst. to my article of the preceding week. My rejoinder shall be as brief as I can make it.

I concede that we ought to guard our motives in deciding for or against an employment, and "the salary" ought not to have undue weight with us; but that is true also of any secular or religious appointment as well as of the dispensary. As to your two Bible quotations, do they really help your cause? On Col. 2:21, "Touch not, taste not, handle not." Dr. Dargan, of the Southern Baptist Theological Seminary, says in the American Commentary: "It was probably an established formula of asceticism, and is quoted as an example of their teachings—the kind of ordinance which the Colossians were not to allow to be imposed upon them. It is a grievous mis-

interpretation of the meaning, and misapplication of the words to use them as being themselves a Scriptural command, and as applying to strong drink." To this in effect agree Angus, Matthew Henry, Olshausen, and Faussett (of Jamieson, Faussett and Brown), these being the only commentaries within my reach at this writing. Total abstinence is a good rule; but, brother, let us never again quote those words as a Scriptural precept for it. As to your other quotation, 1 Thess. 5:22, "Abstain from all appearance of evil," it is worthy of the most diligent observance. But do Christian men observe it when they desire or consent for an unregenerate man to engage in a business which they are themselves unwilling to follow because it is morally wrong, and would dishonor the Lord's name? Do we violate it by fulfilling the duties of Christian citizenship intelligently, faithfully and fearlessly? If we are to aid in a great reformation, we should certainly be scrupulous as to means, but never timorous nor evasive. We should not tremble before the misconstructions and unjust accusations of opponents. We are confronted with the question whether the dispensary is worthy of the co-operation of Christian men. If it is not worthy, let us give it no countenance whatever.

We should bear in mind that a Christian citizen is not at liberty to withhold his support from a civil law because it fails to forbid all evils of the class with which it deals. A law that is the best we can get under the circumstances, though it still be very imperfect, is to be upheld against worse measures for the sake of the good qualities it possesses. For this we have abundant warrant in the Scriptures. Let me cite one example. By comparing Gen. 3:24; Deut. 24:1-4; Matt. 19:3-9 on marriage and divorce, you will readily perceive what I mean. No man had then or has now a moral right to put away his wife for any other cause than fornication, and to put her away for other cause and marry again was and is adultery under the moral law. To this law every man ought to conform. By it his conduct is judged at the bar of God. But by reason of their corruption

in sin the Israelites (and it has ever been true of all nations) were not willing to conform to the moral law, and had they been left altogether to their regard for that, the whole land would have given itself over to complete social degradation. Consequently God authorized Moses to give them a looser, less holy law for their self-government as a body politic, a law that could in some useful degree be enforced by their rulers, and hence the statute in Deut. 24:1-4. For any Israelite or ruler of the Israelites to have refused to support this civil statute on the marriage relation because it was not so holy as the moral law on the same subject; or because he had a peculiar hatred for infidelity to marital vows; or because we ought to "abstain from all appearance of evil," would have been wholly indefensible. So it is with reference to the dispensary. It is not all that the best temperance people would like to have. And no man ought to take all the license it allows nor encourage others to take it. But it is the best we can get in the present condition of things, and we ought to work it to its utmost capacity for reforming habits and sentiments of the people, and thereby prepare the way for better temperance legislation in the future. There is not one article of traffic in the whole world that can be so guarded by law as to prevent it from being used to bad account. But shall we therefore refuse to honor human law, or hold office under it, or employ it for useful ends?

I am fully convinced that temperance people had better not say one word in favor of the dispensary than to get it adopted and then abandon it to its fate. In that case its enemies are sure to take control of it, and as you intimate in one of your articles, will bring it into disrepute. Then they will point to the wreck as another demonstration of the justice of their oft repeated declaration, that temperance reform by legislation is in the nature of things an impossibility. And what can we say in reply? The liquor traffic would gladly give hundreds of thousands of dollars to-day for the privilege of running the dispensa-

ries of Alabama the next ten years without being known in it. Because I love God and man and the church of Christ, I am heartily for the dispensary in the hands of our best temperance men, including Christians; and on no other terms.

Your unworthy brother,
A. B. CAMPBELL.

For the Alabama Baptist.

Gillam Springs Association.

[This report was prepared promptly after adjournment of the body, and it is not the fault of the writer that it has been delayed.]

The body met October 13th with New Canaan church, in Cullman county, with a very good delegation. Three of the churches were not represented. Two came in that had previously been in the Marshall association.

While we cannot say that all was a success, we think there was some good accomplished. We find the mission spirit at a very low ebb with some of our churches, while others are on the up grade on that line. All the reports from committees were well discussed, especially those on Education, Temperance, Sunday School and Missions. While we regretted very much not having any one with us to represent any of the boards, we tried to impress the messengers from the different churches with the great responsibility on these questions.

We had with us as visitors brethren P. J. Corley and J. A. Oden from the Marshall, and Bro. W. A. Blankinship from the Muscle Shoals. We had also Bro. T. J. League, who is now on a vacation at home from China. He has been there nine years. He is not now connected with the Foreign Mission Board, but is, I might say, founder of the Gospel Mission Band in China. He gave us a fine talk on missions. While he made no fight on any of the boards, he tried to impress us with the idea of every church being an organic body of its own, and that we should not wait for some agent or other body to call on us to make some sort of contribution, but we should all the time be up and doing the Lord's work. We hope there were impressions made on our people that will tell out for good in the future.

The introductory sermon was preached by Bro. Blankinship Friday morning. Organized by re-electing our worthy Bro. M. K. Taylor to the moderator's chair, and the writer as clerk and treasurer. The missionary sermon was preached on Sunday at 11 o'clock by Bro. League. It was quite a treat to have a man right from the mission fields preach to us on missions. It seemed that we could almost see the heathenism of those Chinese in their idolatrous worship. A collection was taken on Saturday after Bro. League spoke on missions, and also on Sunday after his sermon, which both amounted to over eleven dollars. It was decided to leave it to the Executive committee what would be done with the money. It was suggested, however, that we spend it in our own bounds, trying to educate our people on the line of giving. By the way, if any of our boards have any suggestions to make to us we will consider them. There are only three or four persons who take the ALABAMA BAPTIST in our association, and our people can only get information through the clerk or our executive committee. I think some subscriptions might have been gotten to the paper if it had only had a representative. This scribe offered his services free sometime ago, but as he got no reply, he felt a delicacy in bringing the matter before the people.
R. J. RIDDLE.
Arab, Marshall county.

Whatever God has made prominent in his Word he intends to be conspicuous in our lives. If he has said much about prayer, it is because he knows we have much need of it. So deep are our necessities that, until we are in heaven, we must not cease to pray.—Spurgeon.

Jesus never taught his disciples how to preach—only how to pray. He did not speak much of what was needed to preach well, but much of praying well. To know how to speak to God is more than knowing how to speak to men. Not power with men, but power with God, is the first thing. Jesus loves to teach us how to pray.—Andrew Murray.

EDITORIAL.

ONE of the touching incidents of our Baptist State Convention occurred at adjournment. It was suggested that we sing a hymn, and as our dear and venerable brother, Prof. A. B. Goodhue, was the oldest member present, having attended conventions for fifty years, that the entire convention, while taking the parting hand, especially as a mark of love and affection extend the same to Bro. Goodhue. While the brethren sang, with tearful eyes, they showed their great respect by a hearty grasp of his hand. This venerable man was moved to tears, and exhibited much mellow feeling. Bro. Goodhue has passed his three score years and ten, still his love for the brethren and our cause has not abated in the least. Let us love, honor and venerate our fathers and mothers in Israel.

We were delighted to have Rev. W. G. Curry, D. D., of Sumter; Rev. A. E. Burns, of Shelby, and Rev. J. H. Creighton, of Clarke, call at our office last week while attending the meeting of the Board of Missions. These are three of our useful, progressive and reliable pastors, full of good works. One of these brethren paid our good brother, Rev. W. A. Parker, of Thomasville, a high and deserved compliment. He said he had known the brother during his entire ministry, twenty years or more, and during all this time he never knew him to leave a church in worse condition than he found it, but on the contrary, he always left it improved and on higher ground. That's a fine record, one that any preacher should strive to secure. Say good things about your brethren; it will do you good.

Our Virginia brethren have recently held in the historic city of Richmond a most harmonious and encouraging session of their General Association. The entire meeting was marked by good cheer and fraternal spirit. Everything was lovely and harmonious. How good and how pleasant it is for brethren to dwell together in love and sweet spirit.

The financial report was good; in fact, every report made was cheering. We noticed among the preachers present some names familiar to Alabama Baptists. The Richmond Dispatch spoke of Dr. P. T. Hale as "one of the handsomest men in the Baptist ministry, and one of their best preachers, and one of the most scholarly delegates to the association." We also noted among the great preachers our J. B. Hawthorne, our J. J. Taylor and our J. S. Dill. We love all these brethren. They left their impress in Alabama, and will be remembered with the highest appreciation.

Our readers remember that several months ago a movement was set on foot to purchase a residence in Washington City and present it to Admiral Dewey. The amount was raised and a fifty thousand dollar house was purchased in a fashionable part of the city and formally presented to him. After he became the owner he married, and a few days ago all Washington and other cities were astonished to learn that he had transferred this beautiful gift to Mrs. Dewey. There was almost universal indignation at this transfer, so much so that Mrs. Dewey gave it out that she intended to give it to Admiral Dewey's son by his first marriage. Perhaps no man has ever risen so high and fallen so low in the esti-

mation of many of his admirers as Dewey has in this unfortunate transaction. Protest after protest has found its way into the papers from those who contributed to the purchase of the house. We are of opinion that Dewey acted unwisely in transferring the property; but we do not think he deserves the censure and condemnation heaped upon him. Like a trained soldier, who had never studied anything but his naval duty, he never once dreamed of the indignation. Spare the hero of Manila.

TURN THE SECRETARY LOOSE.

The Board has arranged for Secretary Crumpton to be much in the field. He needs now to be freed as much as possible from money-gathering. This should be done by pastors. His work should be in sections where he is most needed; but often these sections yield no income to the board. There are undeveloped fields needing purely missionary work, just such as our Secretary delights to do, and for which he is fully qualified. To do his work effectively he must be relieved of anxiety about the treasury. If the churches, through their pastors, will attend to the contributions and give him no special burden or care, then he can accomplish great results in missionary work. Let the pastors say to him, "Go into the missionary work; we will keep the treasury supplied by regular collections every month."

Brethren: One of the touching incidents of our State Convention occurred when our State Secretary closed that great speech, and Bro. Blackwelder, moved to tears, rose and said, "Let us sing a song and give Bro. Crumpton our right hand, thereby pledging him our hearty support in this work." The song was raised, and the entire convention, as one man, moved toward the Secretary, and with deep emotion, young, middle-aged and old gave their hand in token of their sincerity. This was no idle performance—it meant something—it foreshadowed a great deal. Every man who made this pledge will redeem it. So, then, we appeal to our pastors all over the state to turn the Secretary loose, and make him a missionary indeed and in truth, while you systematically take collections for missions at least once a month. This do, and success is as sure as the promises of God.

THE Seminary Magazine for November is bright and cheering, and full of good things. We appreciate the "Sermon Outlines," they are so very helpful. "How I Make My Sermons" is a very suggestive article, and we suppose preachers know how to appropriate what is said.

Dr. Robertson's article and Dr. Mullens' inaugural address are strong and important utterances. In fact, there is a marked degree of progress and improvement.

We urge those who are in charge to enlarge this magazine to double its present size, and make it a great and leading Baptist periodical—one that will find its way into every pastor's home. The Southern States can and will sustain such a publication if it is made to serve the preachers, so as to employ an editor and manager. Why not? We want to see such a magazine spring from the Seminary Magazine. Think over it, and let us all work to that end.

GENERAL NEWS NOTES.

THE PHILIPPINES.

Gen. Otis reports that the war in the Philippines is practically ended. Aguinaldo is busily engaged in trying to escape, with Gen. Young in hot pursuit. Twelve barrels full of Mrs. Aguinaldo's clothing is said to have been captured by our troops, which would indicate that the fam-

ily narrowly escaped. The Filipino army is broken up into little bands, and it is expected that they will gradually come in and surrender. A large quantity of Filipino ammunition was recently captured.

The wrecked U. S. cruiser Charleston has slipped off the rocks into deep water and disappeared.

The war between the British and the Boers still goes on.

FIELD NOTES.

Rev. A. J. Preston has removed from Montgomery to Childersburg, of which correspondents will take notice.

Rev. L. N. Brock requests us to send his paper to Theodore instead of Grand Bay, both in Mobile county.

J. G. Lowrey, Warrior: The report of the Convention by Bro. Callaway is excellent, and this week's issue is very good.

In Bro. Crumpton's absence we can only say that the Sunday schools are becoming quite enthusiastic about building that Baptist church at Alabama City. It appears to be an object that is popular with the schools. Send on the money.

Rev. R. M. Hunter, of Avondale, wishes to know if any of the brethren have had any experience with the Bureau of Social Economics, of St. Louis, and if so, what was their experience with it? He is anxious about some matters pertaining to his transaction with the Bureau.

A. W. Briscoe, Russellville, Nov. 20: Morning and evening congregations good yesterday. Fifty-six in Sunday school. Presented convention work at the morning services to an appreciative audience. Fine attendance at B. Y. P. U. in the afternoon. Received one by letter at night.

S. O. Y. Midway: In my article last week about Bro. H. L. Martin, I forgot to mention that Bro. William Martin is our missionary pastor at Clio, where he has done a good work the past year. We expect to continue him there another year. He is loved by everybody, and deserves to be.

Marion Standard: At a recent meeting of the board of trustees of the Judson Institute Mr. B. M. Lide was elected a member of the board to succeed Dr. J. A. Frazier, who has removed to Ashville, N. C. Mr. Lide is one of Marion's most enterprising citizens' and the trustees could not have made a better selection.

Perhaps there are a few old people in Tuscaloosa county who will be interested in the following note. It is dated at Glen, Carroll county, Arkansas, Nov. 20, and is signed by J. B. Baines. He says: "I was born and raised in Alabama, near Tuscaloosa, and left there in 1837. I am now in my 80th year, but I still have a love for my native state. I am a Baptist, and wish you to send me a few sample copies of the ALABAMA BAPTIST."

J. P. Hunter, LaFayette, Nov. 20: I attended the regular appointment at Farmville, Lee county, yesterday. Had a good attendance at Sunday school and a good collection for Foreign missions. Brethren J. R. Priest and R. Neighbors remembered the pastor in a substantial way by each giving him a keg of ribbon cane syrup—enough to keep him and his family sweet for the next twelve months. We thank the Lord for such noble brethren who are so thoughtful of their pastor's needs.

It was expected that a Baptist church would be organized on Saturday last at Sledge station, Montgomery county, on the Georgia & Alabama railroad. The weather prevented the organization, but on Sunday the second part of the program was carried out, which was

the dedication of the new church building. Rev. Geo. E. Brewer preached the sermon. The church will be organized on the second Sunday in December. Bro. Brewer was surprised at the numbers present on Sunday, and was greatly pleased with the evidence of the Holy Spirit's presence. We shall have more to say of the church hereafter.

At the last session of the New River Association Elder W. F. Gilpin was elected representative to the State Convention, with Elder J. S. Townsend as alternate. Elder J. F. Willis was elected representative to the Southern Baptist Convention, with Elder J. E. Cox as alternate. Not many years ago quite a number of the associations paid no attention to either the State or the Southern Baptist Convention.

We regret to learn that Mrs. Mamie Brewer Espey, daughter of Rev. and Mrs. G. E. Brewer, was seriously hurt while riding with her husband recently at Dothan. The horse ran away, and Mr. Espey was thrown first from the buggy without injury, and then Mrs. Espey was thrown out and hurt so seriously that there was at last account we heard fear that one side might be paralyzed. But we hope sincerely that the physicians were right in their cheerful opinion of the injury.

We have been so much crowded in different ways that we have been denied the pleasure of extending congratulations to some of our young friends who have recently married. We wish them one and all the fullness of earthly joy. The last card we received came more than a week ago announcing the marriage, on Nov. 16, at Newberne, of Rev. John Evan Barnes and Miss Harriet Hope Pollard. Bro. Barnes is now pastor of the Second Baptist church at Selma. We include these young friends in our heartiest good wishes.

The Secretary in a Dilemma.

To meet the demands made upon our treasury will require a constant flow of money from the churches. We want \$8,000 each for Home and Foreign Missions and \$12,000 for State Missions, making \$28,000. Add to this \$1,000 for our old preachers, and we have \$29,000 as the amount for the board in the year 1900. To raise it, all our energies must be put forth from the start. Our friends must help regularly and often.

The Secretary has constant calls upon him to go to the destitute fields. There is work of this sort which he alone can do. There is no money in it for the board now. It may mean increased contributions later on, but now it means the expenditure of money. Brethren, my heart inclines me to this sort of work, but I am compelled to keep my eye on the treasury.

With the promises made by all our boards, and those yet to be made, I dare not neglect the treasury. The stronger churches and individuals must be visited and written to in every case of emergency. If I have to visit them to keep the treasury supplied, I cannot go where I am most needed. Brethren, what shall I do? If all who have promised to stand by me in my work would resolve on systematic methods—every month collections, the problem would be solved. I would know that all the money needed would be supplied, and I could give myself to the other work. What do the brethren say? Please speak to the treasury—it has two good ears and will always respond with thanks. I would be glad to have a letter from you, but don't forget the treasury. I want all to help me do the biggest year's work of my life.

With God's blessing and the co-operation of the Baptists of Alabama I expect to see the 19th century close in a blaze of glory for Christ in Alabama. W. B. C.

Men who come hungry for righteousness cannot be satisfied with rhetoric.

A Warning to Political Bosses.

After the most disgraceful campaign ever known in the State, the election seems settled at last in Kentucky. While the man who is elected is not free from faults, the worst man ever thrust forward by any party has been defeated. It was a victory for the moral element.

The liquor men, gamblers and party slaves were for him. On the other side were party slaves, too, and doubtless many a bad man; but nobody who knows the situation in Kentucky will doubt for a moment that without the moral sentiment of the State on that side it would have been defeated. Good men everywhere, of whatever party, are rejoicing over the defeat of the corrupt man who secured the nomination by fraud and expected to go into office by bull-doing and violence.

Will party bosses learn wisdom from this? or will they laugh at the preachers and move on to certain defeat?

There are known drunkards and gamblers seeking nominations before party conventions in Alabama—they know the ropes and have the machine behind them.

In the name of thousands of Christians of all names and other thousands of moral voters who claim membership in no church, we serve notice in advance; no such men can be fairly elected in Alabama in the good year of 1900.

There are others who are sober men and whose lives are not very objectionable, who are under suspicion and may feel the keen edge of our knife also because they are running with toughs and liquor men.

We make no religious test; but we do demand decent men to vote for and we will vote for none other. Will the bosses heed the warning? We will see. W. B. CRUMPTON. Montgomery.

The Way It Seems and the Way It Is.

Bro. McCollum's communication ought to be studied by all who are interested in the mission question. Human nature is the same today as in the times of Paul. The natural heart everywhere is opposed to the gospel, and must be conquered by the Holy Spirit's power. We ought to thank God for level-headed, consecrated missionaries who see the thing as it is, and who are willing to plod along, do the work sow the seed and wait, looking to God for results. Let us beware of the rosy view of missionary work, that will be disappointing to the missionary and the churches who indulge it. The preaching of the Word is telling; gradually the hard shell of centuries of heathenism is breaking, and the gospel light is breaking in; but the heathen will not all surrender to Christ in this or the next generation. There will be plenty of fields for our children to enter after we are all gone.

Bro. McCollum has kindly consented to write occasionally for us, so that Alabama Baptists will hear from our Alabama boy in his distant field. W. B. C.

For the Alabama Baptist.

Decidedly Opposed.

Bro. Editor: I do very much regret to see some prominent Baptist ministers in the State advocating the policy of placing Christians in dispensaries to deal out liquid fire. To do this would fix the responsibility of dispensing whiskey upon the church; for no Christian, or other member of a Baptist church could engage in the sale or giving away of whiskey without a license from the church. This would look very much like transferring the sale of spirituous liquors from the saloon men to the churches, and the Lord forbid the culmination of such a step. Would'nt it be about as well to recommend the policy of placing Christians at faro bank tables to see that the cards were properly dealt out? Oh, no; don't let us have Christians dealing out whiskey in dispensaries or elsewhere. It would give the enemy too much advantage over us, and forever shut off the hope of state prohibition. I mean no offense to any brother who may differ with me.

Fraternally,
Columbia. JNO. T. DAVIS.

Face all things; even adversity is polite to a man's face.

Alabama Baptist.

MONTGOMERY, Nov. 30, 1899.

CHOICE Vegetables

will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

GERMAN KALI WORKS,
93 Nassau St., New York.

For the Alabama Baptist.

Notes from Pine Apple.

Dear Baptist: I want to tell you many readers about the finest Sunday school I ever saw. It was not in the city, either. It was six miles from the railroad, and in a community of poor, hard working people. Some of them are farmers, some are timbermen, and I believe one or two are merchants. Do you ask what makes it the best school? I answer, 1st, because of the interest the people take in it. I found there a community where the old as well as the young took an interest in the Sunday school. Again, the people studied the Bible. They didn't only read it, but they studied it. I found by close observation the key to the whole matter. Rev. P. G. Maness, post graduate of our Seminary at Louisville, and a young man whose father and mother I knew, is the promoter of this school. By the way, would it not be a good thing if our Board of Missions would nurse such men in such places? It does seem to me that a little help given to such places would bring rich returns in building up a people who are as needy as these are.

Our new railroad is nearing completion, and in a few days the clatter of the wheels and the shriek of the whistle will be heard connecting us with the world of activity. There will spring up centers of trade in our section that will remodel the old method, and new life will be given to our country. Already its pulsations are felt on every hand. Our neighboring town, Beatrice, is feeling "the thrill of life along her keel." There is destined at no distant day to be a town at Pineville (now Beatrice) of considerable size. This will call for more activity on the part of our ministry.

While these things bring new duties, and enlarge old ones, yet we are glad of the change. Churches will have to be built, school houses erected, and many other things looked after. The new town of Beatrice is beautiful for situation, and will be the pride of her citizens. The town is already laid off, and new buildings being projected.

Tell Bro. W. B. Crumpton to come and see us when on the wing. The Lord bless the paper and its noble editor. I appreciate one little remark in last week's editorial, which alluded to yourself. It is surprisingly strange that the issue of a new paper is projected into nearly every one of our conventions. It is hard to support one paper, much less two.

W. N. HUCKABEE.

HOW TO GET TEACHERS.

The right teacher in the right place is all important. Be careful. Address J. M. DEWBERRY, Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families, free of charge, throughout the South and Southwest. His service is prompt and reliable.

Efficient teachers desiring information should write for circulars.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

For the Alabama Baptist.
From Arkansas.

Our Baptist State Convention, recently in session in this city, was pronounced the greatest in the history of Arkansas Baptists. The attendance was good, and a beautiful spirit of harmony and brotherly love prevailed throughout the entire session without the slightest jar.

The reports from the different interests were most encouraging, and in every case the work mapped out for the incoming year shows an increase over that of last year. Perhaps the greatest increase in any work was that of State Missions. For several years this work has been rather experimental, most of the mission work being done through the Association Boards. But the different associations are getting more in line on this work and co-operating more with the State Board. This year the board made such an excellent showing considering its limited means, and showed such great possibilities and inspired the people with such confidence in its administration, that the convention made a great forward stride in this work, and pledges to the amount of \$4,400 were made for its prosecution, against about \$1,500 last year.

Fourteen hundred dollars were pledged for Foreign Missions, and I think Arkansas will do more for that work than ever before.

The Baptist State Schools were remembered, and \$1,200 were pledged for Ministerial Students at Ouachita College and \$1,000 for Central Female College. The Orphan's Home asked for \$400 and got \$560. Prof. Carver modestly asked for \$2.50 for the Seminary Students' fund, and got more than he asked for. Besides other collections \$4.75 was raised to pay off a mortgage on the church at Mammoth Springs that was about to be sold.

Ex-Gov. Eagle was again elected president. The Governor makes an excellent presiding officer; his rulings are characterized by perfect impartiality and good common sense.

The convention sermon was preached by C. W. Daniels, the

does teach. Here is a passage which is often misinterpreted: "This is the will of God, even your sanctification." The advocates of "entire sanctification" lay great stress on these words and seek to make them mean that God wants every Christian to be entirely void of depravity and sin. They say that this text shows that it is God's will that his people shall be ridden of all carnality; but this text does not mean such a thing. The editor of the Epworth Era, in referring to this passage, says: "Truly it is the will of God that we should be sanctified; the tenor and purpose of the gospel move and look to that end. But doctrinal sanctification is not predicable of the passage quoted. It refers to a specific marital and bodily sanctification from fornication." The editor gives this as one sample of "wrestling the Scriptures," after giving another, and then says: "The multitudes, even of the reverent, do not know the Scriptures, and are therefore the easy victims of those who were first the victims of their own ignorance. Search the Word." Yes, "search the Word," but, in searching it, do not carry with you certain theories which you are bound to prove by the Bible. That editor is correct in his interpretation of that passage. Paul had no thought whatever, when he wrote those words, of teaching the idea that Christians should be entirely ridden of their fleshly nature, of their tendency to commit sin. He was simply commanding professed Christians to refrain from committing fornication, a sin to which some of them, evidently, had been addicted. Paul, writing for God, would have the bodies and powers of Christians sanctified to pure purposes, — to charity, and hence to cleanliness and godliness. The amount of harm done by misleading interpretations of the Bible cannot be estimated. It is as much a sin to attempt to make the Bible mean differently from what it does mean as it is to tell a direct and positive falsehood, and perhaps it is a greater sin. Do not bear false witness against God's Word.

C. H. WETHEREE.

LITERARY NOTICES.

HILLTOP FARM is a new book just published by the American Baptist Publication Society, 1420 Chestnut St., Philadelphia. It is by Sophie Bronson Titterington, and contains 292 pages. Price, \$1.25. It is written in a smooth, easy and attractive style, and the matter contained will interest children and young people, and elderly people also. We heartily commend this book to our readers. It would be a nice Christmas present.

AT-ONE-MENT BETWEEN GOD AND MAN, is a new book issued by the Watch Tower Bible and Tract Society, Allegheny, Pa., contains 507 pages, Charles T. Russell is the author. It is claimed that the author examined his subject from both the human and divine standpoints—the necessity for atonement on man's part, and why it is demanded on God's part, and then what are its grand possibilities for all the race of Adam. Cloth bound 60 cts., paper bound, 25 cts.

SCRIBNER'S MAGAZINE for December is on our table. It is always a welcome visitor. It is filled with more than twenty excellent articles, some of which are exceedingly interesting, viz: "The Author's Story, American Seamen in the Antarctic," "The Possibilities of Antarctic Exploration," "The Senior Reader," "Max; or, His Picture," etc., etc. These articles are by the best authors. Our readers will find Scribner always progressive, instructive and entertaining. Price, \$3.00 a year. Write Charles Scribner's Sons, New York.

CASSELL'S MAGAZINE, and THE QUIVER, both published by Cassell & Company, 7 and 9 West Eighth St., New York, are on our desk. Each of these monthlies is worthy of the confidence and support of our readers. The Magazine contains several complete stories that are very interesting. One of them is entitled, "Famous Battleships," by Sceveking, and is beautifully illustrated. This is an excellent monthly.

THE QUIVER never fails to please

and instruct. It is a charming monthly, teeming always with sound and useful reading. The December number contains 96 pages of reading matter. Many of its stories and other articles are illustrated, thus teaching by object lesson. Now is the time to send your subscription for one or both of these periodicals. The Quiver is \$1.50 a year, and is worth ten times the amount; Cassell's Magazine same price, and equally as good.

Sunday School Board

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, CORRESPONDING SECRETARY.

The Story of Yates the Missionary
Charles E. Taylor, D. D. Cloth, 12 mo., pp. 300. Price, \$1.00, postpaid.

Parliamentary Law
F. H. Kerfoot, D. D. Cloth, 12 mo., pp. 196. Price, postpaid, 75c.

A Great Trio: Jeter, Fuller, Yates
Three Lectures before the Southern Baptist Theological Seminary. By Rev. W. R. L. Smith, D. D. Paper, 12 mo., pp. 116. Price, 25 cts., postpaid.

Consistency of Restricted Communion
J. M. Frost. Paper, 18mo. pp. 64. Price 10 cents, postpaid; 60 cents per dozen.

Catechism of Bible Teaching
John A. Broadus, D. D. Paper, 18 mo., pp. 44. Price, 10 cents, postpaid; 60 cents per dozen.

Mormon Doctrine of God and Heaven
A. C. Osborn, D. D. Paper, 16 mo. Price, 10 cents, postpaid; 90 cents per dozen.

Home Department Supplies
ITS PLAN. J. M. Frost. Per 100, 25 cents.

AN EXPERIENCE. Junius W. Millard. Per dozen, 5 cents.

BIBLES, 25 cts.; TESTAMENTS, 6 cts.; postage extra.

Convention Almanac, 1899
Single copy, 10 cts.; \$1 per dozen.

Mr. E. W. Stephens, Moderator of the General Association of Missouri, writes in a private letter: "I am just now in the midst of 'Yates the Missionary,' and am charmed and thrilled as I proceed with the work. I do not remember to have ever read a book that I enjoyed more, or which interested me more." Address

Baptist Sunday School Board,
167 N. Cherry St., Nashville, Tenn.

A Pleasant Visit—Dedication of a New Church House.

On Friday before the 5th Sunday in October, in company with my wife, I started to old Sardis church, in Tuscaloosa county, having been invited to preach the sermon at the dedication of their new house of worship.

On Saturday the 28th (which was my birth-day), the Sunday School Convention of Tuscaloosa Association met with that church. It was the first visit we had made to the old church since the day I was ordained to the ministry, July 4, 1886.

It was indeed a happy reunion of old friends. It was here I was ordained deacon, and here I was superintendent of the Sunday school for more than a dozen years. Many sacred memories cluster around that spot.

Sardis is one of the pioneer churches of Alabama, having been constituted in 1819. It has stood the storms of many winters, and now, with a splendid new house in which to worship God, its future outlook is quite hopeful.

On Sunday a great congregation gathered to attend the dedication service. The text was 2 Chron. 7:16, "For now have I chosen and sanctified [hallowed] this house, that my name may be there forever: and mine eyes and mine heart shall be there perpetually."

The meeting was continued, and the interest increased with each service until Wednesday night. Three had professed faith in Christ, and two were received for baptism. The writer left Thursday morning, and Bro. J. W. Loveless, the pastor, was left in charge of the meeting.

With hearts filled with gratitude to God for His good providence, and with the warm and kindly greetings of so many old friends fresh in mind and heart, we turned our steps homeward, praying the blessings of the Lord upon the old home church, pastor and community, all of whom deserve praise for their noble deeds in erecting their new house of worship.

J. G. LOWERY.

Many a man has lost a good position in this world by letting go to spit on his hands.



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Magnificent Buildings abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. Hot and cold baths. All Modern Equipments.

Thirty-four New Pianos, Handsomely Equipped Art Studios, New Gymnasium with Most Improved Furnishings, New Bowling Alley, Excellent Library and Reading Room.

Superior instruction offered in Classic, Scientific, Literary, Elective and Graduate Courses. Music, including Pipe Organ and Violin, Art, Expression, Business Courses.

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The Sixty-Second Annual Session Begins September 27th.

Send for Catalogue or other information to

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Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also, Preparatory and Business Courses.

Free Tuition to Baptist Ministers.

Half Tuition to Ministers' Sons.

Terms Reasonable. The policy of the Howard is not to furnish the "Cheapest" instruction, but to give a Broad and Thorough Education at the Least Cost for the grade of work done.

Excellent Chapel, Society Halls, Dormitories, Bath Rooms and Gymnasium. Religious and Moral influences good. No intoxicants can be sold within three miles of the College.

NEXT SESSION BEGINS SEPT. 26, 1899.

For Catalogue and particulars write to

F. M. ROOF, President,
EAST LAKE, ALA.

SPEECH.

Talk happiness. The world is sad enough Without your woes. No path is wholly rough; Look for the places that are smooth and clear, And speak of those to rest the weary ear Of earth, so hurt by one continuous strain Of human discontent and grief and pain.

Talk faith. The world is better off without Your uttered ignorance and morbid doubt.

If you have faith in God, or man, or self, Say so; if not, push back upon the shelf Of silence all your thoughts till faith shall come; No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale Of mortal maladies is worn and stale.

You cannot charm, or interest, or please, By harping on that minor chord, disease. Say you are well, or all is well with you, And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

Susie and Her Dolly.

Susie Gray had her home in a little country village. She had a whole family of dolls, and they required a good deal of attention, so she thought. They had to be dressed and undressed, their hair combed, their faces washed, and their clothes mended. They had to be taken out visiting, and of course they had to be taught, for whoever heard of a doll growing up without going to school? Susie thought she was a very busy little woman, and so she was.

One day she brought out her little Flossie. Flossie was a lovely flaxen-haired wax doll, and she loved her dearly. She played with her awhile and then she laid her down. Presently she took her up again.

"Flossie," she said, suddenly, "I don't believe you're well today. You didn't close your eyes when I laid you down to sleep. I'm afraid I must take you to the doctor."

With this Susie put on her hat and started off for Dr. Mitchell's house. Dr. Mitchell was the family doctor and she was sure that he could cure Flossie.

On her way she met Mr. Martin, an old gentleman who loved children and always had a kind word for Susie.

"Where are you going?" asked Mr. Martin.

"Oh, my dolly is very sick," answered Susie, "and I am going to the doctor's."

"Why, that is too bad," said Mr. Martin. "What is the trouble?"

"She won't sleep, sir. Why, I laid her flat on her back and her eyes didn't close one bit."

"Well, well, I'm very sorry," said Mr. Martin. "I hope the doctor will make her well very soon."

"I hope so, too," answered Susie, as she hurried along.

Dr. Mitchell was in, and when Susie told him how ill Flossie was he smiled very kindly and said: "I think I can cure your doll for you. Just let me have her for a moment."

So saying he took Flossie a moment and touched her eyes and shook her head and then laid her down, and lo and behold, her eyes were closed and she was fast asleep. "Thank you, thank you, ever so much!" cried Susie.

"You are very welcome," said Dr. Mitchell. "Give my kind regards to your papa and mamma, and if ever your dolly is sick again, be sure to bring her to me."—Applauds of Gold.

Talkers.

A story is told of two great talkers whose friends managed to get them together in a room and then locked the door. After talking about the weather, telling about the hottest days and the coldest days, the biggest rains and the deepest snows, they branched off into other subjects and talked on and on and on. Every few hours the people peeped into a window to see how they were getting along, and there they were talking on and on and on. Night came and the people went to bed. Next morning they came and peeped into the window, and what do you think they saw? The story says one was dead on the floor, talked to death, and the other was nearly dead, but he was whispering in the dead man's ear.

We do not suppose this story is true, but there are some people who talk so much that people would not grieve much if they should die.

Once a man, so says another story, went to a town and came first to

the graveyard, and saw the people going out and the grave-digger finishing off the grave. He said to the digger, pointing to the grave: "What did he die of? What was the complaint?" And the digger stopped a minute, looked up and said, "There was no complaint at all; everybody was satisfied." We suspect he was a man who just talked on and on and on.

This Brownie is a talking Brownie. We hope he will learn how to keep his mouth shut some of the Men, women, and children must learn to listen or they will not be loved; they will be shunned, and when they die, be unwept. To learn much we have to listen much. The Bible says the prattling of a fool is like thorns when burning under a pot.

Forget Yourself.

The preacher is given much advice. One says speak slowly; another says speak rapidly. One advises a smooth, even, dignified style of delivery; another says use a rushing, irony, vehement style; One says use a great many jestures; another says use few. One says preach short sermons; another says preach long ones. In fact, each one advises the kind of preaching which he has found best for himself, or which he thinks the best for others. The preacher who undertakes to follow every one's advice will find himself trying to use all kinds of styles. He will become so self-conscious that his sermons will be perfectly lifeless.

It is not contended that a preacher should not strive to correct his faults and improve his style. His duty to himself, his church and his Master demands this. Let him give due weight to criticism and advice. But let him consult his own judgment as to what advice is best for him.

There is one thing, however, which every preacher should do. It is the one thing needful. Forget yourself. Lose yourself in your theme. Go to your pulpit praying it may be "none of self, and all of Thee." Go to it praying that you may be simply a channel of communication, a mouthpiece of God. Go to it with your subject so warm in your heart, so vivid before your eye, with your mind so full of sublime truth, that you will forget about yourself, forget how you speak, that you will feel that you are in the presence of God and are putting his truth to the people.

Do this, feel this way, and the people will forget how you speak; they will forget what a great sermon it was, or what a great orator you are; but they will go away feeling that they have been uplifted, feeling that they have had a glimpse of the reality of things; that they have had the veil taken away and have seen the meaning of life; feeling that they have had a glimpse of God; feeling the awful responsibility of existence; feeling a renewed sense of love and gratitude to Jesus Christ, who paid the penalty of the law in their stead, and who now "ever liveth to make intercession for them."

Health-Giving Exercise.

Breathing exercises alone will do much to improve the general health of nearly all women. Stand before a mirror in a room into which a good supply of air is coming, and raise the hands straight over the head, and then let them drop naturally to the side, without attempting to square the shoulders. Then, closing the mouth, take a long, deep breath, and hold it in the lungs a few seconds. Repeat this as often as you can without feeling tired. Each day try the same exercise, until you can hold a breath for a minute and a half. This will increase the exterior of the chest and develop the interior. Short, quick gasps are not normal breathing. By reducing the respiration to ten a minute, for five consecutive minutes three times a day, one will soon acquire full breathing. This is most important for weak and sickly children. As the fresh air is a great stimulant to the lungs when deeply inhaled, one has to be very careful not to bring on dizziness by over-exercising at first. Every woman must be a guide to herself. Always stop exercising before fatigue sets in, as over-exercising and no exercising at all bring on the same results. Never try the limit of your strength.—Woman's Home Companion.

Asking God's Blessing.

Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. These little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing more to say to that, and Charlie knelt down, just as he did by his own little bed at home. God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.

The One-Acre Crop.

According to the Galveston News, the one-acre crop is likely to become a fad in Texas next year. "Of course farmers will plant many acres in other crops. This will not stand in the way of a careful test as to the productive capacity of the best acre on the place. It should be given the very best in seed, fertilizers, and cultivation. Make it a specimen of highly scientific work. Where more than one crop can be grown on it, take advantage of this fact. See just how much, by a faithful application of intelligence, skill, and energy, a single acre of Texas soil can be made to produce in one year." This will be a useful fad, for it will demonstrate that there are better returns from a small highly cultivated farm than from one several times as large and proportionately neglected.—Macon Telegraph.

Tommy—It was a dreadful day the last time I went to grandma's. It blowed and it—

Mother—"It blowed" is not proper. Say "it blew."

Tommy—It blowed and it snowed awful.

Every one was talking of the extreme cold one morning, and Fred, not to be outdone, walked out upon the porch, looked at the thermometer, and coming back, announced, "It's sixteen feet below zero."

"Mamma," said a little five year old one day, as his mother was giving him a bath, "be sure and wipe me dry, so that I won't rust." He had a wheel.

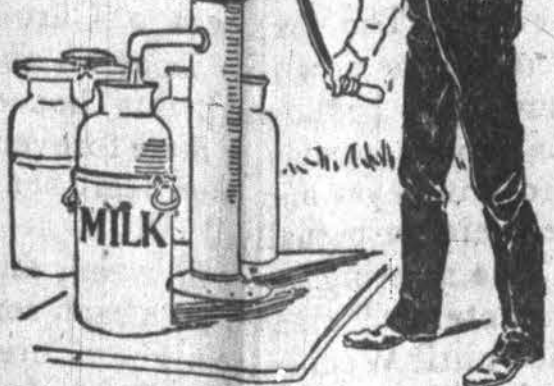
"I know why litte black boys is so happy," said Willie, "Why?" asked his mother. "Cause their mother can't tell when their hands are dirty."

You can't whine and shine at the same time.

MILK AND WATER.

Milk is food. Water is not food. Nurse the baby on water and it will not live long. But many a mother who supposes she is buying real milk is getting half water, and she wonders why the baby frets and looks thin and pale.

What water is to milk so substitute medicines are to Dr. Pierce's. This is why there is nothing "just as good" as Dr. Pierce's Golden Medical Discovery, for the cure of disordered or weak stomach, impure blood, bronchitis, obstinate, lingering coughs, sore



throat, weak lungs, bleeding lungs, and kindred affections, which, if neglected or badly treated, lead up to consumption. If you ask for Dr. Pierce's remedies and the dealer won't supply you, go to another store. Your health is of greater importance than any extra profit he may make on the substitute. The imitation substitute can not imitate the cures. Dr. Pierce's Golden Medical Discovery is absolutely non-alcoholic and non-narcotic. It can be safely relied upon by temperance people. It is not only the safest, but also the surest remedy for the stomach, blood, throat and lungs.

"My wife had a severe attack of pleurisy and lung trouble," writes Abram Freer, Esq., of Rockbridge, Green Co., Ills. "The doctors gave her up to die. She commenced to take Dr. Pierce's Golden Medical Discovery, and improved from the first dose. By the time she had taken eight or ten bottles she was cured, and it was the cause of a large amount being sold here. I think the 'Golden Medical Discovery' is the best medicine in the world for lung trouble."

For 21 one-cent stamps to pay postage, you can get a free copy of the Common Sense Medical Adviser, a work of 1008 pages. Cloth bound in stamps. Send to Dr. R. V. Pierce, Buffalo, N. Y.

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KENTUCKY
Louisville.



DWELLING house in the city of Elizabeth, N. J., built one hundred years ago, has always been painted with Pure White Lead and Linseed Oil—nothing else.

There is not a crack, blister, blemish or imperfection of any kind in the paint. Makers of mixtures, beat this record if you can!

Be sure the brand is right. Those in margin are genuine, and made by "old Dutch process."

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

WINE OF CARDUI

Woman's Crowning Virtue.

BEIRTON, Mo., July 27.
For years I suffered terrible pains every month and my doctor told me I could not be cured except by an operation. I felt I could not submit to that and was so despondent I had given up all hopes of a cure. My husband insisted on my trying Wine of Cardui and at last thank God I did try it. Last month I did not have a pain, and did all my work, which I had not done in seven years.

MRS. MINNIE LITTLE.

Wine of Cardui

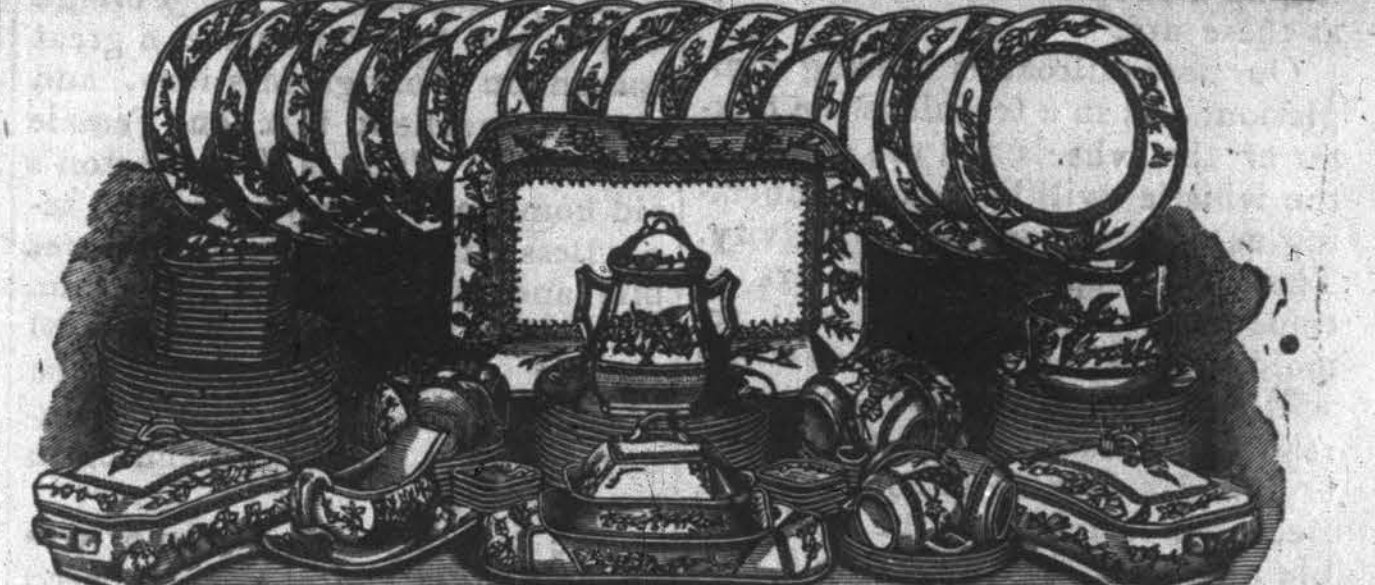
Modesty is the crowning virtue of American women. It is the trait that all mankind admires. A modest woman is the most pleasing of all created things. Because of this becoming virtue thousands of women prefer to suffer untold miseries rather than confide their troubles to a physician, and to even think of submitting to an examination is revolting. They can't get their own consent to an operation. Wine of Cardui permits sensitive women to retain their modesty. With it they can cure "female troubles" in the quiet of their own rooms. If special treatment is required they can write to the Advisory Department of the Chattanooga Medicine Co., and their letters will be promptly answered by women trained in the cure of womanly weaknesses and irregularities. There should be no hesitation. Delayed treatment means a chronic condition. The longer postponed the harder to cure.

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

A LARGE BOTTLE OF WINE OF CARDUI COSTS \$1.00 AT THE DRUG STORE.

WINE OF CARDUI

FREE YOU CAN EARN IT IN THREE HOURS FREE
FREE A Beautiful Dinner Set of 112 Pieces FREE



This is the handsomest DINNER SET ever made or imported. It is daintily decorated in several colors, highly finished in gold, and is yours absolutely FREE. For the sale of only 30 one-pound packages of our Celebrated Imperial Baking Powder and to assist our Agents in making rapid sales, we allow them to give FREE with every pound, a beautiful hand painted and gold traced Cup, Saucer, seven-inch Plate, Fruit Saucer and Individual Butter. 15 lb. order.....56-piece Tea or Dinner Set. 50 lb. order.....Singer Sewing Machine. 25 lb. order.....Six Pieces Furniture. 50 lb. order.....Lady's or Gent's High Grade Bicycle. We have other goods and choice premiums, in fact we have and can provide you with any premium you most desire. Don't miss this golden opportunity. If you deal with us once, you will never look elsewhere or have cause for complaint. We pay freight and allow time to deliver goods before you pay us. We will pay you liberally for assisting us to secure agents. Don't delay, write at once for circulars, order blanks, etc. P. S.—REFERENCES: Postmaster, any Mercantile Agency, Express Companies or Banks. CHARLTON A. MARSHALL, 144 West Front Street, CINCINNATI, OHIO.



DR. MOFFETT'S TEETHINA

Aids Digestion, Regulates the Bowels, Makes Teething Easy. TEETHINA Relieves the Bowel Troubles of Children of Any Age. Costs Only 25 Cents. Ask Your Druggist for it.

TEETHING POWDERS

MORTGAGE SALE.

Under and by virtue of the power of sale contained in two certain mortgages executed by M. B. and J. O. Campbell to Mrs. Mary E. Jurey on the 7th day of January, 1896, and on the 9th day of October, 1897, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Books 140 at page 31, and 151, page 629, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Saturday, the 16th day of December, 1899, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery, and State of Alabama, to-wit:

Lots numbered two (2), three (3), four (4), five (5) and eight (8), and two-thirds of lots eleven (11), fourteen (14) and seventeen (17), being the whole of said last named lots except the one-third part thereof sold to Miss Elizabeth Taylor; all of said lots lying and being in Block B of section twenty-one (21) of the Plat of the Highland Park Improvement Company as the same appears of record in the office of the Judge of Probate of said county.

MARY E. JUREY, Mortgagee.
P. C. MASSIE, Att'y for Mortgagee.

Job Printing!

Letter Heads,
Note Heads,
Bill Heads,
Statements,
Cards,
Minutes,

And any other work usually done in a

JOB PRINTING OFFICE.

LOW PRICES.

Alabama Baptist.

CATARRH.

The Real Cause—Diseased Blood.

Cured by B. B. B.—Bottle Free to Sufferers.

You have tried this and that—some powders, some snuff, some by vapor or smoking a medicinal herb, and some by an internal remedy, and the result? A great relief from the terrors of catarrh—you breathe easier and feel better, and you may even have thought you were cured, but just as soon as the effect of these different medications wears off, the old trouble returns, and you are worse off, or at least as bad as ever. This loathsome malady is caused by a specific catarrhal poison in the blood and the poison attacks the mucous membrane because it is the weakest spot.

To actually cure Catarrh the bad, poisoned blood must be attacked by a powerful blood remedy like Botanic Blood Balm. It matters not how obstinate the case, nor what other treatments or remedies have failed to do, B. B. B. always promptly reaches the real trouble, and fairly roots out and drives from the system the bad, poisoned blood which causes Catarrh. So sufferers may test B. B. B. A trial bottle sent free if you write for it.

PROOF.

For four years I have been afflicted with a very troublesome nasal catarrh. So terrible has its nature been that when I blew my nose small pieces of bone would frequently come out of my mouth and nose. The discharge was copious, and at times very offensive. My blood became so impure that my general health was greatly impaired with poor appetite and worse digestion. Numerous medicines were used without relief. I began the use of Botanic Blood Balm (B. B. B.), and three bottles acted almost like magic. Since the use, over a year, not a symptom has returned, and I feel in every way quite restored in health.

MRS. ELIZABETH KNOTT,
Atlanta, Ga.

If you are satisfied that you need Blood Balm you will find large bottles for sale by druggists for \$1.00, or six large bottles (full treatment) \$5.00. For trial bottle, address Blood Balm Co., 18 Mitchell St., Atlanta, and bottles and

medical book will be sent, all charges prepaid. Describe your trouble and we will include free personal medical advice.

Boiling Eggs.

The boiling of an egg seems one of the most simple of all culinary ventures, yet where there is a member of the family who is distressed if his egg is not boiled in just such a manner, his anguish is frequently so often repeated as to become chronic. It is a direful thing to ask for a soft-boiled egg and receive one just warmed through, or for one "well done" and receive a stone. The fault usually lies in the fact that the water is not boiling when the egg goes in, or that the time is counted from the moment the egg goes in, instead of from the time it commences to boil. For a soft-boiled egg, two minutes should be allowed; for a medium egg, three minutes, and for a hard-boiled one, five minutes. Have the water boiling when the eggs are immersed. This will lower the temperature, and a few seconds must elapse before the boiling again commences. Then cover, and watch the clock, removing the eggs the second the allotted time has expired.—American Cultivator.

A Virginia Contrast.

A special need of Southern farmers is a more rigid practice of economy. What is wasted on a farm frequently equals or exceeds what is utilized or consumed. While in East Virginia, recently, we were especially struck by the contrast between two adjoining farms, the land being about the same on both, each farm consisting of between 800 and 1,000 acres. On one farm were three silos, and fifty head of thoroughbred cattle (all in fine condition), nearly 100 head of fine Berkshire hogs, and six horses; on the other one, a half dozen scrub cows, ten razor-back hogs, and four mules. There was no silo, no feed-cutter, no improved plows or implements for utilizing the feed products of the farm; nothing but patches of corn and tobacco, and a few fields upon which an inferior quality of small grain

had been raised. The fodder had mostly been pulled from the cornstalk, leaving the stalk in the field. Everything about the place indicated waste and poverty. On the first farm were six thoroughbred mares and a fine Hackney stallion. No cornstalks were allowed to stand in the field; more than fifty acres were in peas; several hundred fruit trees had been planted out, and were beginning to bring good returns. There were about 400 Leghorn and Plymouth Rock chickens, bringing in each year handsome returns. The house was finely furnished; the family looked happy and prosperous, in bold contrast to the latter farm, on which were a few "scrubby" chickens, and some scrawny trees, producing an inferior quality of seedling fruit, and the anxious, careworn expression common to faces of the family. There was no enthusiasm. They didn't know that prosperity had arrived; they thought they were in the midst of hard times; and so they were, and always will be, until they learn to make proper use of up-to-date methods and practice of proper economy.—Farm, Furnace and Factory.

When lambs get through being lambs they become sheep. This takes the sentiment out of them.

Beware of the man with half-shut eyes. He's not dreaming.

It is a good idea to select the spots now where the early vegetables—such as radishes, lettuce, etc.—are to be grown next year, and to cover those spots with about four inches of fresh, strong manure. This is allowed to lie there until the beds are to be dug over for planting, when the soil will be found as rich and mellow as any one could desire. The available fertility has leached into the soil, while the covering has protected it from the heavy rains that beat down and pack naked soils. When planting-time comes, rake off the coarse litter, loosen the soil with a fork and sow the seed, and you will be pleased with the fine growth the plants will make.

Fill a pie with
ATMORE'S
MINCE MEAT
if you want your guests to praise it. Delicate in flavor, rich in substance, clean, pure and fresh. Ask for it. Try
ATMORE'S
Genuine
English
Plum
Pudding.

Plant System.

Florida to Cuba.

Schedule in effect June 11, 1899.									
No. 82.	No. 86.	No. 36.	No. 58.	STATIONS.	No. 57.	No. 33.	No. 85.	No. 37.	No. 39.
8 10am	11 25am	7 45pm	7 45pm	Lv. Montgomery. ar	8 10am	9 30pm	6 15pm		
11 10	1 00pm	9 28	9 28	ar. Troy. ar	6 37	7 43	3 45		
1 20pm	2 22	10 40	10 40	.. Ozark. ar	5 27	6 24	1 50		
2 15	2 55	11 10	11 10	.. Pinckard. ar	5 00	5 55	1 00		
7 40	6 25	2 40am	2 40am	.. Thomasville. ar	1 45	2 30	17 00am		
10 04	7 59	4 11	4 11	.. Valdosta. ar	12 18	1 00			
11 20	8 45	4 54	4 54	.. Dupont. ar	11 30pm	12 07pm			
	10 00	6 00	6 00	.. Waycross. ar	10 30	11 05am			
	12 30am	9 00	9 00	ar. Jacksonville. lv	8 00	8 00			
	9 20	1 10pm	1 10pm	lv. Jacksonville. ar	7 00	6 40			
	11 50	2 55	2 55	.. Palatka. ar	5 10	4 10			
	3 30	5 17	5 17	.. DeLand. ar	3 10				
		5 35	5 35	.. Sanford. ar	2 30	12 45			
		6 45	6 45	.. Winter Park. ar	1 15	11 32pm			
		6 57	6 57	.. Orlando. ar	1 05	11 20			
		7 26	7 26	.. Kissimmee. ar	12 33	10 40			
		8 40	8 40	.. Lakeland. ar	11 15am	9 00			
		10 00	10 00	.. Tampa. ar	9 55	7 35			
		10 30	10 30	.. Port Tampa. ar	9 30	7 00			
	10 40pm	6 20am	6 20am	lv. Waycross. ar	10 10	10 00am			
	1 20am	10 15	10 15	.. Savannah. ar	6 05	8 40			
	6 12	4 24pm	4 24pm	.. Charleston. lv	2 10	6 28			

	6 15pm	6 30am	lv. Waycross. ar	10 10	9 30am	
	9 00	9 20	ar. Brunswick. lv	7 45	9 30	
	11 59am		lv. Palatka. ar	5 10pm		
	2 15pm		.. Gainesville. ar	4 10		
	3 20		.. Ocala. ar	2 00		
	7 00		.. Triby. ar	10 35am		
	8 40		.. Lakeland. ar	9 05		
	10 00		.. Tampa. ar	7 30		
	10 30		.. Port Tampa. ar	7 00		
		7 30pm	.. Triby. ar	10 30am		
		10 24	.. Tarpon Springs. ar	6 39		
		11 16	.. Clearwater. ar	5 45		
		11 20	.. Belleair. ar	5 41		
		12 30am	.. St. Petersburg. ar	5 00		
		11 51am	.. Dupont. ar	8 55pm		
		1 27pm	.. Live Oak. ar	7 00		
		4 00	.. Lake City. ar	8 00		
		7 23	.. High Springs. ar	3 40		
		8 40	.. Triby. ar	10 35am		
		10 00	.. Lakeland. ar	8 50		
		10 30	.. Tampa. ar	7 30		
		10 30	ar. Port Tampa. lv	7 00		

Pinckard Accommodation, Except Sunday—Leave Montgomery 4 p. m., arrive at Troy 6:45 p. m., Ozark 9:10 p. m., Pinckard 10 p. m. Leave Pinckard 5:30 a. m., Ozark 6:07 a. m., Troy 8 a. m. Arrive at Montgomery 10:30 a. m.
Three Ships a Week to Cuba—Leave Port Tampa 11 p. m. Mondays, Thursdays and Saturdays. Arrive Key West 4:30 p. m. Tuesdays, Fridays and Sundays. Arrive at Havana 6 a. m. Wednesdays, Saturdays and Mondays.
Pullman Sleeper on trains 57 and 58 Montgomery to Jacksonville. Nos. 33 and 36 Montgomery and Tampa via Jacksonville and Sanford. All trains daily.
For any information address R. L. TODD, D. P. A., Montgomery, Ala., B. W. WRENN, P. T. M., Savannah, Ga.

Georgia & Alabama Railway.

Passenger Schedules. Effective February 5, 1899.

No. 19*	No. 17*	MAIN LINE.	No. 18*	No. 20*
7 30pm	7 25am	.. Leave. Savannah. Arrive. 11 45pm	8 40am	
8 16	8 05	.. Arrive. Cuyler. Leave. 11 00	7 57	
9 55	9 35	.. " Collins. " 9 34	6 30	
11 55	11 35	.. " Helena. " 7 34	4 30	
	12 26pm	.. Arrive Abbeville. Leave. 11 44pm		
	11 30	.. " " Arrive. 11 24		
	11 50	.. Leave Cordele. Arrive. 5 22		
	2 55	.. Arrive Americus. Leave. 4 17		
	3 55	.. " Richland. " 3 20		
	5 50	.. " Hurtsboro. " 1 21		
	7 55	.. " Montgomery. " 11 30am		

No. 3†	No. 1*	COLUMBUS AND ALBANY DIVISION.	No. 2*	No. 4†
5 20pm	10 00am	.. Leave. Columbus. Arrive. 5 20pm	1 00pm	
8 25	11 35	.. Arrive. Richland. Leave. 3 55	10 50am	
10 05	12 34pm	.. " Dawson. " 3 01	8 25	
11 15	1 25	.. " Albany. " 2 15	7 00	

Trains Nos. 1 and 2 carry through coaches between Atlanta and Albany in connection with Southern Railway.
No. 11† No. 9* No. 7† FITZGERALD BRANCH. No. 8† No. 10* No. 12†
12 35pm 6 55pm 1 20pm .. Leave. Abbeville. Arrive. 12 01pm 6 10pm 12 10pm
1 35 7 55 3 25 .. Arrive. Fitzgerald. Leave. 5 10 5 10 11 10am
2 05 8 25 4 20 .. " Ocilla. " 8 30 4 45 10 45
*Daily. †Daily, except Sunday. ‡Sunday only. †Meal Station.

Note—Change of Schedules of Trains 19 and 20, which is arranged so as to make direct connection at Helena with the Southern Railway for all points in the North, Northwest, West and Southwest, carrying Through Pullman Palace Sleeping cars between Savannah and Atlanta.
Passengers for Atlanta can remain in sleeper until 7 a. m.—East-bound sleeper will be open for passengers in Atlanta depot at 9 p. m.
E. E. ANDERSON, Ass't Gen'l Pass. Agent. A. POPE, General Passenger Agent.
CECIL GABBETT, Vice-Pres't and Gen'l Mgr.

The Western Railway of Alabama.

Read down. IN EFFECT APRIL 1, 1899. Read up.									
6	34	36	38	STATIONS.	37	35	39	5	
	8 40am	3 30pm		Lv Selma Ar	11 30pm		10 30am		
	9 18	4 14		.. Benton. ar	10 50		9 47		
	9 33	4 30		.. Whitehall. ar	10 35		9 31		
	9 46	4 35		.. Lowndesboro. ar	10 21		9 18		
	9 57	4 58		.. Burkeville. ar	10 09		9 06		
	10 35	5 35		Ar Mont'rylv	9 35		8 30		
No. 33									
		7 55 am	7 50pm	Lv Mont'rylv	7 40 am	8 10 pm			
		1 00pm	12 20am	.. Mobile. ar	3 15	4 01pm			
		12 20	11 25pm	.. Pensacola. ar	5 30	6 10			
		6 00	6 10 am	Ar Mont'rylv	9 30pm	10 50 am			
1 00pm	12 01pm	6 20pm	6 20am	Lv Mont'rylv	9 20 pm	10 31 am	7 25pm	11 00pm	
1 50	12 30			.. Mt Meigs. ar			6 45	10 04	
2 25	12 50			.. Shorters. ar			6 24	10 13	
2 40	12 55			.. Goodwyns. ar			6 18	9 00	
2 55	1 00	7 10		.. Milstead. ar			6 15	8 33	
4 05	1 25	7 31	7 35	.. Chehaw. ar	8 11	9 25	5 52	7 20	
4 45	1 40			.. Notasulga. ar			5 37	6 50	
5 55	2 13	8 05	8 14	.. Auburn. ar	7 40	8 53	5 10	6 03	
6 20	2 25	8 17	8 26	Ar OpelikaLv	7 28	8 43	4 56	5 40	
14		2 45 pm	8 50 am	Lv Opelika Ar	2 30			23	
		3 45	9 50	Ar Colum. Lv	1 30				
	2 35pm	8 20 pm	8 29 am	Lv Opelika Ar	7 25 pm	8 40 am	4 53pm		
	3 03			.. Cusseta. ar			4 28		
	3 37	8 55	9 07	.. West Point. ar	6 49	8 00	4 07		
	3 54	9 05		.. Gabbettville. ar			3 54		
5 25	4 14	9 21	9 31	.. La Grange. ar	6 22	7 35	3 33	8 35pm	
5 52	4 43	9 42	9 52	.. Hogansville. ar		7 12	3 07	8 08	
6 05	4 57	9 55	10 03	.. Grantville. ar		7 00	2 53	7 54	
6 20	5 10	10 08	10 17	.. Moreland. ar		6 49	2 42	7 42	
6 40	5 26	10 20	10 29	.. Newnan. ar				7 28	
7 10	5 58			.. Palmetto. ar		6 12	1 58	7 00	
7 25	6 13			.. Fairburn. ar		6 03	1 45	6 46	
7 45	6 37	11 10		.. Col'ge Park. ar			1 25	6 15	
7 55	6 42	11 14	11 22	.. East Point. ar	4 35	5 40	1 20	6 00	
8 20am	7 00	11 14	11 40	Ar AtlantaLv	4 20pm	5 25am	1 00pm	5 35pm	
		11 50pm	12 00 n	Lv Atlanta Ar	3 55 pm	5 10 am			
		5 45 am	5 30pm	.. Greenville. ar	12 28	1 20			
		9 30	8 30	.. Charlotte. ar	9 35am	10 15			
		12 10pm	10 44	.. Greensboro. ar	7 05	7 37			
		1 30	12 00 nt	Ar D'nville Lv	5 50	6 20pm			
		6 40pm	6 00 am	Ar Rich'nd	2 00am	12 00 n			
		10 00pm	7 00 am	Washington ton	10 43 pm	11 15 am			
		11 25	8 00	.. Baltimore. ar	9 20	6 31			
		3 00 am	10 15	.. Philadelphia. ar	6 55	3 50			
		6 20	12 43pm	Ar New Y. Lv	4 30pm	12 15			
		4 45 am	2 00 pm	Lv Atlanta ..	6 55 am		1 15 pm		
		9 25	7 30	.. Chattanooga. ar	12 10 nt		8 05 am		
			7 15 am	Ar Cl'ca'tilv			8 00 pm		
		7 50 pm	7 30 am	Lv Atlanta Ar	7 45am	8 05 pm	10 45 am		
		11 38	11 15	.. Macon. ar	4 15	4 40	7 25		
		6 00 am	6 00 pm	Ar S'van ahLv	9 00pm	9 00 am			
			11 10pm	.. Atlanta. ar		5 00 am	12 15 n'n		
			5 10 am	.. Augusta. ar		10 30 am	7 15 am		
			11 00	Ar Chas'tn Lv		5 30pm			

Train No. 38 has sleepers New Orleans to New York. Train No. 37 has sleepers New York to New Orleans.

Trains 35 and 36 have sleepers between New York and New Orleans and through car service between Washington and New Orleans.

W. J. TAYLOR, General Agent, Montgomery, Ala.
D. P. O'ROURKE, Passenger Agent, Selma, Ala.
B. F. WYLY, Jr., Gen. Pass. and Ticket Agent, Atlanta.
R. E. LUTZ, Traffic Manager, Montgomery, Ala.
GEO. C. SMITH, President and General Manager, Atlanta.

MOBILE AND OHIO RAILROAD.

Great Southern Short Line for

St. Louis, Chicago, St. Paul, Omaha, Kansas City, Detroit, Toledo, and all points North, East and West. Cairo, Memphis, New Orleans, Mobile, Birmingham, Montgomery, Tuscaloosa, Nashville, Chattanooga, Atlanta and all points.

Behold! I reveal unto you Bro. Thompson is in charge of the South and Southeast. Connecting at Mobile with Steamship lines for South Florida, Havana, Cuba, and other West India points. Mexico, Central and South America.

Double daily fast trains. Fine new equipment. Solid wide vestibuled passenger trains. Smoking room in all first-class coaches. Elegant Pullman Palace Sleeping Cars with Drawing Room, and Buffet between Mobile, Montgomery and St. Louis, and New Orleans and St. Louis without change.

No. 4.	SCHEDULE.		No. 3.
9 30am	lv.	Montgomery	
1 48pm	lv.	Tuscaloosa	6 15pm
4 45	lv.	Artesia	2 05
2 07am	lv.	Cairo	11 15am
7 44	ar.	St. Louis	12 05
For rates, tickets and full particulars			3 00pm

ROYAL

BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., NEW YORK.

For the Alabama Baptist.
Greatly Puzzled.

"Where are we at." Some kind of an agreement was made with the dept-paying commission by which the committee in behalf of Greensboro waived the right to appeal publicly for that enterprise. Some are interpreting this to mean that we agreed to fail in the Greensboro enterprise in order to pay the Howard debt. But that is a mistake. The fact is, I hardly know what was the agreement with that commission, but I do know the following things:

1. We need three hundred dollars to finish up that work.
2. Every dollar given by the brethren has gone into that building, not one cent going for agency work, or even traveling expenses.
3. The building is practically finished, and consists of a good church and pastorium, and only awaits this three hundred dollars to be turned over to us by the contractor.
4. This is not a public appeal, but a private letter printed in a paper that is a private enterprise, and if you can send me privately a contribution it will do more good for the Lord's cause than the same amount put anywhere else that I know of.

5. Even if we do not know just where we are at, we do know that if the brethren will give us this three hundred dollars we will then be out of debt, with the Greensboro church matter finished for good and all. I am a busy pastor and cannot go to see you, and hence write this private letter.

Selma. A. J. DICKINSON.

For the Alabama Baptist.
District Meeting.

The Eastern District of the Cahaba Association will convene with Pisgah church Friday, December 29th:

- Friday, 1:30 p. m. Devotional service. Andrew Haggard.
2 p. m. Sermon, by W. H. Connell; alternate, J. W. Mitchell.
3 p. m. Who is responsible for the inactivity of our churches? A. M. Perry, A. Miller.
7 p. m. Sermon, by J. A. McCrary.
Saturday, 9:30 a. m. Who is responsible for the ministry—the church or the presbytery? John Bolling.
10:30. Why should the pastor devote his whole time to the work? J. A. Howard.
11:30. Why should the church give liberally to its pastor? E. W. Bailey, Jas. McCullough.
1:30 p. m. Should we retain regular dram drinkers in the church? E. P. George, W. T. Pierson, J. B. Crosby.
2:30. Education; C. S. Heard.
3:30. Christian giving; J. W. Mitchell, N. T. Quarles.
Sunday, 9:30 a. m. Sabbath school talks; R. Q. Prior, C. S. Heard, S. J. Fuller.
11 a. m. Sermon, by Rev. A. M. Perry.

Collection for orphan children.
W. A. FOUNTAIN,
J. W. DUNAWAY,
Committee.

People of good sense are these whose opinions agree with ours.
Half the discomfort of life is the result of getting tired of ourselves.
Adversity to a man is like training to a pugilist. It reduces him to his fighting weight.

MARRIED.

Mr. Will Thomas and Miss Hattie Eubank were married at the home of the bride's father on Nov. 19, the writer officiating. After the marriage the young couple, with a large escort of friends, marched to the Sunday school. Mr. Thomas is a member of Cane Creek church, and Miss Hattie is a member of Watts' Union church. Both are active Baptists. We predict a useful life for them.

J. E. CREEL.

At the residence of the bride's father, at Soapstone, Dallas county, Nov. 7th, Mr. Jesse B. Hain and Miss Sallie J. Hardy, Rev. J. B. Powell officiating. They begin life together with bright prospects. Bro. Hain is the faithful treasurer and a deacon of Shiloh church; Miss Sallie for four years has been the sweet-spirited organist of Town Creek church. Already useful, together their work for the church will assume larger proportions.

OBITUARY.

After a painful illness of several weeks, Mr. Lewis McIntosh breathed his last on earth on the 21st. Bro. McIntosh was a fine young man. He was a member of the Baptist church at Dadeville. He leaves a young wife and one child to mourn their loss. He was a son of Mr. Jesse McIntosh, and son-in-law of Mr. Fred Walker. The funeral services were conducted at the Baptist church by the writer.

JNO. P. SHAFFER.

Major Feagin, one of the oldest inhabitants of this county, died last Thursday night, Nov. 23. We buried him in the old church yard on Saturday in the presence of many of his friends and nearly all of his large family of children and many of his grandchildren. In his death one of our oldest and best citizens has passed away, leaving many who will miss him, for his friends were numbered by the scores. But most of all will they miss him at home, where the loved ones are left behind. May God comfort them all, especially his aged companion, who has been so sorely bereaved in his death.

S. O. Y. RAY.

MARRIED IN ALABAMA.

At Hull, Tuscaloosa County, Ben Barber and Miss Dollie Axford.
In Anniston, Whitford C. Price and Miss Ella G. Wood; John W. Cohen and Miss Addie Harris.
In Oxford, Robert E. Weaver and Miss Jeanette Russell; R. M. Luttrell and Miss Annie Dodd; John W. Cohen and Miss Addie Harris.
Near Calera, Walter C. Wood and Mrs. Anna Scroggins.
In Montevallo, B. C. Williams and Miss Nona Wells.
In Cherokee County, Lowther Kirk and Miss Hattie Stinson.
In Eutaw, Alexander Hafner and Miss Kate C. Watkins; Joseph E. Colvin and Miss Bessie Mattison.
In Maysville, Madison County, W. H. Cook and Miss Charlie Camp.
In Bridgeport, A. A. Gunter and Miss Myrtle Alley.
In Jackson County, S. E. Headrick and Miss Harriet Everett; John P. Green and Miss Cleo Collier.
In Decatur, E. A. White and Miss Annie Belle Crenshaw; W. H. Mitchell and Miss Emmet Milam.
In Tusculum, Frank Rugenbuck and Miss Pauline Golke.
In Alabama City, Alonzo J. Rhodes and Miss Melissa Glover.
In Clanton, James Knight and Miss Lera Hall.
In Rockford, Walter Looney and Miss Sadie Belle Bentley.

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In all Cases of Itching
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with the

CUTICURA RESOLVENT

While Cleansing the Skin and
Scalp with hot baths of CUTICURA SOAP and healing the
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In Limestone County, Pearl Burke and Miss Rosa Overmeyer; Andrew Todd and Miss Eva Grubbs; Robert Clarke and Miss Annie Griffin.
In Birmingham, W. A. Rose and Mrs. Lillian T. Barton; Ben H. Stowers and Miss Molly Cox, both of Attalla; Merrill P. Northington of Prattville and Miss Mary G. Earle.
In Centerville, Estel Blount and Mrs. Lillian T. Barton; Wallace Mason and Miss Mattie Faucett.
In Newburg, Franklin County, T. H. Goodale and Miss Amelia Jones.
In Dadeville, John E. Pinkston and Miss Sadie Oliver.
In St. Clair County, T. W. Murray and Miss Lula Byars.
In Leighton, John Fennell and Miss Ida L. Higdon.
In Alexander City, Rev. R. A. Timmons and Mrs. L. E. Dobbs.
In Tallapoosa County, Hiram Radney and Miss Bessie Allen.
In Antioch, Ga., John T. Moore of Roanoke and Miss Leah Baker.
In Lafayette, Woodson McLendon and Miss Alice Rowland.
In Mobile, John G. Walker and Miss Lillie Roche; Joseph D. Beroujon and Miss Cecile Laws.
In Selma, John M. Allison and Miss Zilpha Force; Charles H. Barker and Mrs. Annie Monroe; J. T. Russell and Miss Adolphia Gilmore.
In Warrenton, Marshall County, Joseph T. Rasco and Miss Cora Foster.
In Faunsdale, J. T. Johnson and Miss Nannie Peoples.
In Sumter County, John W. Miller and Miss Mollie E. Baskin.
In Spring Valley, Colbert County, John Hobgood and Miss Willie A. Crittenden.

DIED IN ALABAMA.

In Troy, Mrs. Julia Pelham.
In Mobile, A. Pope St. John; William E. Belbeze; child of P. J. Burns; Edward Owens; Miss Cecile Diard; Mrs. Priscilla Lankford; Michael J. Hawes; Mrs. Ann McAdory, aged 80; Mathias Welton; George B. Brown.
In Shelby County, Mrs. W. Dunham.
In Lamar County, W. M. Molloy; Mrs. Mary Henderson; J. D. Carter.
In Phenix City, Mrs. M. F. Tyner; Mrs. Elizabeth Booker.
In Birmingham, Miss Cora Earnest; J. A. Bozeman; Mrs. Georgia D. Davis.
At Wheeler, Lawrence County, Mrs. L. Rames.
In Jackson County, Miss Georgia Shelley.
In Florence, Mrs. Mattie Wood, aged 80.
In Tuscaloosa, Jesse Durnell, aged 91; Alexander M. Eddins.
In Eutaw, J. A. Correll.
In Tusculum, child of George S. Henderson.
In Falkville, child of George W. Nunn.
In Burnsville, Dallas County, Mrs. J. L. Snow.
In Limestone County, Mrs. A. M. McCormack; John T. White.
In Athens, Burt Yarbrough.
In Hayneville, Mrs. Eliza Williams.
At Cowarts, Henry County, T. P. Jester, aged 90.
In Tallapoosa County, Ed Webb.
In St. Clair County, John Stone.
In Lauderdale County, Levi Jones, aged 77.
In Spring Valley, Colbert County, Victor McBride.
In Montgomery, James C. Nettles;

Edward T. Ledford.
At Mountain Creek, W. C. Oates, of Montgomery.
At Cardiff, Jefferson County, Sylvester Kelley.
In Girard, William Gresham; Mrs. S. J. Simmons; Mrs. Nancy Nevils; Mrs. George W. Gunn; child of W. S. Bryant; Miss Rilla Monk.
In Huntsville, William Keiffer.
In Sheffield, William Beavers.
Near Gadsden, Mrs. J. L. Lancaster.
In Albertville, John W. Kellett.
In Avondale, Cullen Wall.
In Blount County, Mrs. John Richard.
In Castleberry, J. M. Newberry.
In Talladega, Miss Willie Williams.
In Talladega County, J. R. Carter of Clay County.
In Tensas River, (drowned), H. J. Huston of Mobile.
In Wedowee, Dr. W. C. Gibbs.
Near Louisa, Randolph County, George Forrester, aged 80.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.
Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir
Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
Reeseville, S. C. W. A. GRIFFITH.

Mozley's Lemon Elixir
Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.
Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.
I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHAS. GIBBARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir
Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN.
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Christmas Tumblers.



From well known American Cut Glass Works. White and brilliant, 6 Tumblers \$5.00.

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Full size, \$3.50.

Bowls.

A Christmas bargain. Finely cut, Jewel pattern, 7-inch wide by 3 high, \$4.00.

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Real Cut Glass, heavy gold lined sterling silver cover, engraved free, \$2.65, \$3.00.

Christmas Pungents.



Real Cut Glass, sterling silver top, ring for fastening chain, \$1.00.

C. L. RUTH,

Jeweler,
15 Dexter Avenue,
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MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by Edward Lambert to Mrs. Mary E. Jurey, on the 2d day of February, 1897, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 147, at page 478, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Saturday, the 16th day of December, 1899, the following described property contained in and conveyed by said mortgage, situated in the city and county of Montgomery, and State of Alabama, to-wit:

That certain lot situated on the northwest corner of Amanda street and Jeff Davis avenue, fronting fifty (50) feet, more or less, on the west side of said Amanda street, and running back, west, of even width, one hundred and fifty (150) feet, more or less.

MARY E. JUREY, Mortgagee.
P. C. MASSIE, Att'y for Mortgagee.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Elsie Howard and Peter Howard, her husband, to the Banking, Building & Loan Company, of Montgomery, Alabama, on May 9th, 1896, which mortgage is recorded in Book 139, page 448, of the records of the Probate Office of Montgomery county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 28th day of December, 1899, the following described property, situated in city and county of Montgomery, and State of Alabama, to-wit:

North half (1/2) of lot nine (9), measuring fifty (50) feet on the east side of Watts street and running back with that equal width one hundred and forty-five (145) feet. Said lot is according to a plat of land drawn by John W. Watts, of the north half (1/2) of east half (1/2) of north-east quarter (1/4) of north-east quarter (1/4), section 18, township 16, range 18, and known as Wattsville; being the same conveyed to Elsie Howard by Caroline Long and Green Long on the 17th day of December, 1875, by deed of record in the Probate Office of Montgomery county, State of Alabama, in Book 25, page 635.

This the 28th day of November, 1899.
BANKING, BUILDING & LOAN COMPANY, Mortgagee.
J. L. HOLLOWAY, Attorney.

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I have used this Medicine in my practice for several years. It has never failed. Several other physicians have used it and endorse it. Those who need the medicine can get it by addressing me at No. 10 South Court Street, Montgomery, Ala. Frequently cures in six days.
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Better than Quinine—because it
Regulates Liver and Bowels
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New York.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Elsie Howard, Peter Howard, her husband; Elizabeth Hughes and Wilson Hughes, her husband; Wright Jackson, a widower; Sylvia Jackson, a widow; Nellie Lee and Jacob Lee, her husband; Matilda Dawson and John Dawson, her husband, to the Banking, Building & Loan Company, on February 15, 1896, which mortgage is recorded in Book 139, page 290, of the records of the Probate Office of Montgomery county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 28th day of December, 1899, the following described property, situated in the city and county of Montgomery, and State of Alabama, to-wit:

South half (1/2) of lot number nine (9) in the plat of land drawn by John W. Watts, fronting west on the east side of Eugene street (formerly Watts street) fifty (50) feet, and extending back east with that equal width one hundred and thirty-five (135) feet, and being a part of the north half (north 1/2) of east half (east 1/2) of northeast quarter (northeast 1/4) of northeast quarter (northeast 1/4), section 18, township 16, range 18, being the same inherited from Caroline Long, their sister. Said lot is bounded on the north by lot of Elsie Howard, on the east by lot of Ben Wright, on the south by lot of Abbie Hendley and on the west by Eugene street (formerly Watts street).

This the 28th day of November, 1899.
BANKING, BUILDING & LOAN COMPANY, Mortgagee.
J. L. HOLLOWAY, Attorney.